CHRISTIAN EDUCATION IN A SECULARIZED SOCIETY

Lutheran World Federation
Regional Consultation
Eastern Africa

Evangelical Lutheran Church in Tanzania
1968

LWF CONSULTATION REPORT

"CHRISTIAN EDUCATION IN A SECULARIZED SOCIETY"

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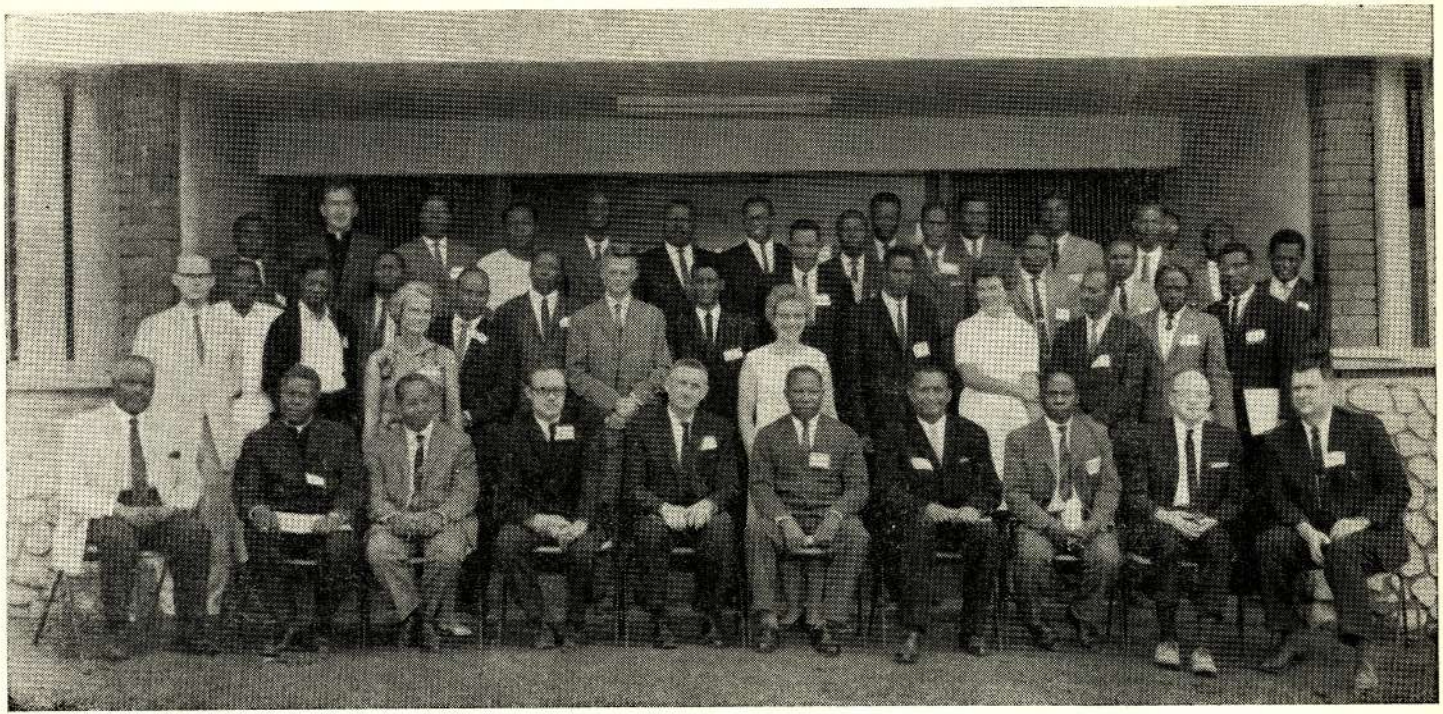


Participants

LWF Regional Consultation on "Christian Education in a Secularized World" for Eastern Africa

28 April — 4 May, 1968 — Moshi, Tanzania

Front row: Rt. Rev. S. R. Moshi, Mkuu, ELCT; Bishop J. Kilasara, TEC; Speakers: Gebremedhin and Künneth; Co-chairmen Nijim, Maeda, Jaffero; Speakers: Ngeiyamu, Gilbert, Schaefer.

PREFACE

"When he had said this, as they watched, he was lifted up, and a cloud removed him from their sight. As he was going, and as they were gazing intently into the sky, all at once there stood beside them two men in white who said "Men of Galilee, why stand there looking up into the sky? This Jesus, who has been taken away from you up to heaven, will come in the same way as you have seen him go.""

Acts 1: 9—11 (text for Ascension Day)

We today are in this period of God's time between Christ's leaving the visible world which we know and His return to this same visible world. "Why stand there looking up into the sky?" "Go forth to every part of the world and proclaim the Good News to the whole Creation" (Mark 16: 15) ". . . teach them to observe all that I have commanded you" (Matt. 28: 19).

There is work to be done as we wait for His return. For Christian educationists, the work to be done is enormous, complicated and urgent. All the more so these days because of the rapid social changes going on about us and in which we are caught up.

For this reason the nearly fifty representatives from Ethiopia, Kenya, Tanzania, Jordan; representatives of the Lutheran, Roman Catholic and Anglican Churches; representatives of Churches, National Christian Councils and government met in Moshi, Tanzania, 28 April to 4 May, 1968 in a Consultation sponsored by the Lutheran World Federation Commission of Education, with the Evangelical Lutheran Church in Tanzania as host church, to consider "Christian Education in a Secularized World".

This booklet is a result of this Counsultation. It is prepared for two reasons:—

First, to be a record of the events, the major papers upon which study and discussion were concentrated, and the Findings of the Consultation.

Second, to be a Resource book to be used in the very essential "follow-up" activities in each Church at local church and congregational levels.

The booklet reproduces the addresses and papers as they were presented with some modification and editing for the purpose of publication.

As we press forward, in our concern for Christian Education in Eastern Africa, determined to make our service and witness through this Ministry of the Church more effective, we do so with confidence, for we also have the promise "and be assured, I am with you always, to the end of time." (Matt. 28: 20)

Allan J. Gottneid,
Secretary for Christian Educational Research,
Evangelical Lutheran Church in Tanzania
Ascension Day — 1968

SCHEDULE OF EVENTS

Sunday, 28 April 1968

10:00 a.m. Morning Service: Moshi Lutheran Church
Swahili Language

3:30 p.m. Holy Communion Service: Moshi Lutheran Church — English Language
Rt. Rev. S.R. Moshi, Mkuu, E.L.C.T.
Rev. Ezra Gebremedhin, Ethiopian Evangelical Church — Mekane Yesus, Addis Ababa

8:00 p.m. Choral Music by the YMCA Choir
Greetings from Tanzania National Y.M.C.A.
Mr. Bavu

Opening Address
Rt. Rev. S.R. Moshi,
LWF Executive Committee
Mkuu, Evangelical Lutheran Church in Tanzania

Introduction to Consultation
Dr. F.W. Künneth, Secretary, LWF Commission on Education

Third All Africa Lutheran Conference — Addis Ababa Resolutions concerning Christian Education
Mr. Joel Ngeiyamu, Education Secretary, ELCT North-Western Diocece, former LWF Commission on World Mission Assistant Africa Secretary

Monday, 29 April 1968

8:45 a.m. Bible Study: Rev. Lars Johansson

9:30 a.m. Paper I "The Church and Society"
Rev. Ezra Gebremedhin

8:30 p.m. Choir Concert
Lutheran Theological College, Makumira

Tuesday, 30 April 1968

8:45 a.m. Bible Study: Rev. Lars Johansson

9:30 a.m. Paper II "Theological Foundations for Christian Education"
Dr. W. Kent Gilbert
8:30 p.m. Film: "Safari into Splendour"

Wednesday, 1 May 1968

8:30 a.m. Travel to Lutheran Theological College Makumira for morning visit and lunch.
10:30 a.m. Paper III "The Task of the Church in Christian Education"
Dr. H.G. Schaefer
2:00 p.m. Travel to Ilboru Lutheran Secondary School for afternoon visit and tea
2:30 p.m. Paper IV "Objectives of Christian Education in the Life of the Learner"
Mr. Musa Aron
read by Mr. F. Ghebresellassie

Thursday, 2 May 1968

8:45 a.m. Bible Study: Rev. Dr. Raimo Harjula
2:00 p.m. Travel to Marangu Teachers' College for afternoon visit and tea.
3:00 p.m. Paper V "The Christian Headmaster and Teacher"
Mr. Anza Amen Lema

Friday, 3 May 1968

8:45 a.m. Bible Study: Rev. Dr. Raimo Harjula
11:00 a.m. Drafting and Resolutions Committees
8:30 p.m. Plenary to consider Final Report

Saturday, 4 May 1968

8:30 a.m. Closing Session and departures.

NOTE: Discussion Groups and Plenary Sessions for the balance of each day.

Morning and Evening Prayers

Sunday: Evening: Rev. **E.E. Mshana**,
Principal, Lutheran Theological College Makumira

Monday: Morning: Rev. Wubishet Lemma
Lutheran Church — Bibletrue Friends, Ethiopia
Evening: The Most Rev. J. Kilasara
Tanzania Episcopal Conference

Tuesday:	Morning:	Rev. Sebastian Kolowa Northeastern Diocese, Evangelical Lutheran Church in Tanzania
	Evening:	Mr. Andrew Masumba Education Secretary General, Christian Council of Tanzania
Wednesday:	Morning:	Rev. Bassim Nijim Lutheran Church of Hope, Jordan
	Evening:	Mr. Eliamani Meena Assistant Chief Education Officer (TT) Ministry of Education, Tanzania Government
Thursday:	Morning:	Rev. Richard Olak Lutheran Church of Kenya
	Evening:	Rev. Fr. B. O'Rourke Tutor, Morogoro Teachers' College Tanzania Episcopal Conference
Friday:	Morning:	Mr. Asmelash Ogbamichael Lutheran Church of Eritrea
	Evening:	Rev. Ephraim A. Lyimo Radio Voice of the Gospel, Moshi
Saturday:	Morning:	Rev. J.B.M. Kiwovele President, Southern Synod, Evangelical Lutheran Church in Tanzania.

OPENING ADDRESS

Rt. Rev. S.R. Moshi,
Mkuu, ELCT
Member of LWF Executive Committee

On behalf of the Evangelical Lutheran Church in Tanzania, I want to greet all of you who have come from far and near, and to welcome you.

It is a great pleasure and honour for us that you decided to meet in our Church and in our country. We hope that you will enjoy the cool weather we have here in Moshi at this time of the year, and that you will have the chance to enjoy the view of Mt. Kilimanjaro which is a very good view from Moshi. The Mountain is sometimes covered with clouds, but we hope that before you go home you will see it. I would not recommend your going home without first seeing our Mountain.

The Executive Committee of the Lutheran World Federation met in this area in 1965 and they enjoyed these same things. We hope that each group which meets in this nation will advise others to hold their meetings in Tanzania also.

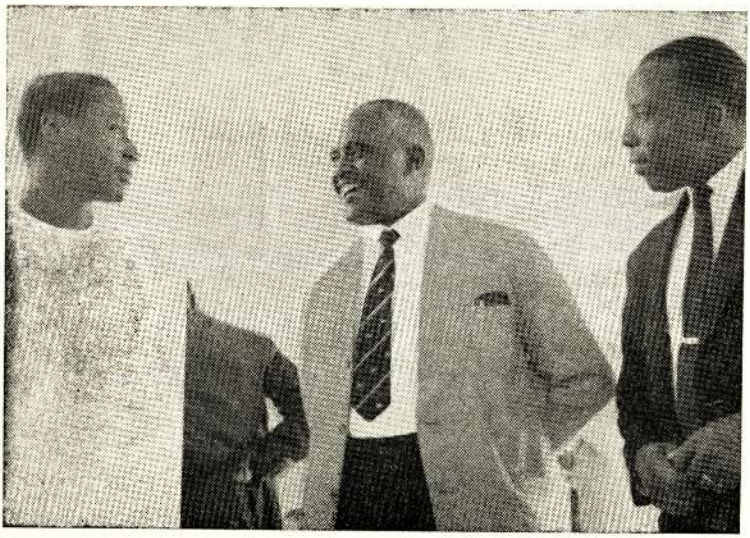
Tanzania, since independence, has become well known, and two very recent events have made Tanzania even more known to many all over the world. The two events are the Arusha Declaration and the forming of the East African Community. Both events took place last year, 1967.

The Arusha Declaration is meant to encourage our people to live and grow in unity, self-help and self-reliance. We believe that the Arusha Declaration will enrich our people and make them men.

The East African Community is one step towards African unity which will bring many blessings as we put our efforts together.

You have come here to discuss Christian education. You will find much Christian education in these two events. The Churches in the past have endeavoured to do much of

what is included in these events, and efforts to educate their members in ways so as to fulfill their duties in our present situation are also now our responsibility. In the "mission commandment" Jesus said to His Church "Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost teaching them to observe all that I have commanded you and lo! I will be with you always unto the end of the world." (Matt. 28: 19—20)



l. to r.
Mr. E. K. Meena,
Ministry of Education, Tanzania Government

Rt. Rev. S. R. Moshi,
Mkuu, E. L. C. T.

Mr. Paul Maro,
Secretary/Warden, YMCA Hostel

The Church is sent into the world not only to preach but also to teach. To teach all nations to observe what the Lord has commanded us concerning His Way for man. This is why you are holding this meeting here. This teaching of the Church is more than mere secular teaching; that is why we call it Christian education. When we speak of Christian education we do not limit ourselves to a certain

kind of education, nor do we limit ourselves to a certain age group. We are concerned with the Christian meaning of life in the entire education of people of all ages and of all nations which leads man to be as God created man to be. Christian education is our duty. We have to educate parents, children, youth, all ages. This is most urgent at this time because so many changes, and so many different philosophies and ideals are affecting our people. It is most urgent at this time because our children have so little time to stay with their parents and to be under the family influence. It is most urgent at this time because our youth must live in mixed societies, here and there, away from their homes, and in different cultural environments.

This meeting, therefore, is very important when you consider these situations and when you try to find ways by which the Church can do its part in helping our present generation. In order to carry out this responsibility, the Church needs Christian teachers, Christian literature and opportunities for communication through the mass media, so that many people may be reached with this kind of education.

We are very grateful to the Lutheran World Federation for making this meeting possible and we are also grateful to members of the Evangelical Lutheran Church in Tanzania who have been making the local arrangements to make this meeting successful. We also thank the General Secretary of the Tanzania National YMCA for making it possible for this Consultation to be held in this new building. This is the first important meeting of this size to be held in this building.

I also do not want to close without first gratefully recognizing the participation in this Consultation of the representatives of the Government of Tanzania and of the representatives of other Churches, for example Bishop Kilasara of the Roman Catholic Church. This is the time when we need one another inorder to work together in solving our problems as Church and as State.

May God's Wisdom guide all of the deliberations so that the decisions reached may bring great blessings to many people. We shall be with you in our prayers this week that God gives of His Wisdom in helping you to find ways by which the Church may fulfill His will in our generation.

I want to say again, that it is our pleasure to have you meet in our Church and in our Nation. It is an honour for us. I say again, "Welcome to Tanzania" and I hope you will come again. Let us pray.

"Our heavenly Father, we thank Thee for the brotherhood we have in Thy name. We thank Thee for bringing us all together from far and near places, to sit together and to discuss together our problems. We ask Thee to be present amongst us and help us to fulfill Thy will in all of our delibarations. We commit ourselves and the work to be done in this meeting this week into Thy hands. We ask Thy help that we may follow Thy will, to help us listen to Thee and what Thou art saying to each of us, that we may find ways to help Thy Church here and all over the world in doing its duty in serving the whole man. As Thou hast said, "where two or three meet in Thy name, Thou wilt be amongst them" we ask Thee to fulfill this promise and be with us from the beginning to the end. In Jesus' Name — Amen."

Now, I declare this meeting, in the name of the Triune God, is opened. May God bless you all.

INTRODUCTORY MESSAGE

Dr. F.W. Künneth, Secretary,
Commission on Education/
Lutheran World Federation

Dear Friends and Brethren:

We have come to your wonderful country to bring the work of the Lutheran World Federation Commission on Education to you all, so that our questions may be considered by you and we may receive your contributions. Really, we are deeply grateful to our Lord for the privilege of meeting you and to have this Eastern Africa Regional Consultation. As we consider our common concern for Christian education today, we are fortunate in having persons representing many different fields and countries present with us. This exchange of ideas and sharing of insights will certainly be of great value to us all.

What is meant by the theme "Christian Education in a Secular Society"? Several years ago our Commission selected this rather broad study theme, dealing with the challenging — sometimes disturbing — questions arising from this rapidly changing pluralistic society. The preliminary study work was for the purpose of narrowing the focus and formulating a more concentrated area of study.

This was conceived as a three stage plan. The first stage was a World Consultation in Jerusalem in 1965 which explored the wider range of possibilities implicit in the theme. The second stage was to be a series of Regional Conferences in many sections of the globe. The final stage is to be another World Consultation where the findings from the Jerusalem Consultation could be brought together with the findings of the Regional Conferences in a Study Document to be presented to the Lutheran World Federation Assembly in 1970.

Since you have received a large part of the Jerusalem Study material, let me pass over this and inform you that regional conferences, on the basis of the Jerusalem work,

l. to r.
Most Rev. J. Kilasara,
Tanzania Episcopal Conference
Dr. F. W. Künneth,
Secretary, Commission on Education,
Lutheran World Federation

have been held or are in preparation in Europe, North America, Africa, Asia and Latin America. The Commission is now looking forward to the Evaluation Conference to be held in Geneva, March 1969, to summarize and formulate these findings.

In dealing more concretely with the whole of the Commission work being done so far, it may be helpful to present again the themes of Jerusalem:

Theme A: — What Aspect of the Total Education is the Church's Specific Responsibility in a Changing Society?

1. In the light of the Scriptures, what is the Church's Specific Responsibility for Education?
2. Education in the Light of Law and Gospel?
3. What should be the responsibility of the State for Education Today?

Theme B: How Can the Church Coordinate its Efforts to Fulfill its Specific Responsibility in Education?

1. In European Churches?
2. In the United States of America?
3. In the younger Churches?

Theme C: How Can the Church Assist Teachers to Fulfill Their Christian Vocation in the School?

1. The Teachers as Christian and Citizen.
2. The Christian Teacher in the School.

From the very beginning it became apparent that there were so many differences among the educational situations in the various countries that it was extremely difficult to find basic points of agreement. But this in itself was significant because it helped the delegates to see the need for probing more deeply into fundamentally theological and educational concerns.

The preliminary findings, as I understand them are:

I. There are three questions most probably interconnected which need in particular further discussion and explanation:

1. Up to now there is not yet a clear understanding and definition of what Christian Education really is. Is it to proclaim the Gospel (evangelization) or is it mere imparting of knowledge (the latter is naturally connected with the concept of "God's total activity in his world")?

2. Thus we always are asked whether God's activity in the cosmos in Jesus Christ is understood more

concretely as salvation history or more abstract as a kind of symbol.

3. Probably close to those understandings is how we judge the actual question of what secularization and secularism are.

But we won't stay longer on these questions.

II. There are several items on which we found a high degree of agreement. We look upon them as being a kind of result, though all of us will certainly benefit by having these questions further discussed:

1. The importance of the fundamental doctrine of the Two Realms and the related law/gospel concept has been quite evident. If we try to define our responsibility towards the state, to serve responsibly — sometimes even by opposing — then we are helped at least to some degree by this common tradition of Lutheran thinking.

2. There was a deep sensitivity towards the extreme importance of the role played by the Christian teacher's personality within the framework of education. Some very pertinent observations were made as to the nature of the witness within today's situation.

3. Quite evident was the necessity of having the whole of the Church educational enterprise better coordinated. This world wide problem was illustrated by examples as to how churches in different regions of the world attempted to overcome their needs.

4. And what is felt within the frame of functions and the whole Church's operational machinery, namely to express the oneness of all enterprises, is even more true with the Christian person himself. This means the question of the so-called total integrated catechumenate, man, all through his life, is the objective of Christian education.

The regional conferences held to date have explored some of these concerns further. The well-prepared North American Regional Conference made an excellent contribution, having established a valuable and effective context between theologians on the one hand and the lay experts

in the field of sociology and education on the other. The Scandinavian Conference dealt in a fruitful way with the question of the distinction between secularization and secularism.

The Commission met in Berlin last week and had the following papers presented in preparation for the World Consultation to be held next year.

1. "The Process of Secularization — a Theological View"
2. "The Process of Secularization — a Sociological View"
3. "The Process of Secularization — what it means to Christian Education"

We are beginning to appreciate the realization that some of the questions are now becoming much more clear as a result of these investigations. This makes us hopeful that when we meet in Geneva for the World Consultation we shall be successful in drawing together a document which will be a significant contribution, not only to our Lutheran Church, but also for the whole Christian community.

The plan for the Geneva Consultation is to have five major lectures under the following themes:

1. "The Theological Fundamental Principles of Christian Education in a Secular Society"
2. What Influence does the Secular Society have upon the Person of Today?
   a— through its social structures.
   b— through its educational systems.
3. How does Christian Education speak to the Person of Today?
   a— through its understanding of secular man.
   b— through the interpretation of its traditions and message.

These five major papers will be supplemented by six reports concerned with particular situations:

1. Countries with a State Church
2. Countries with a "Volkskirche"
3. Countries where there is a Free Church in a religiously pluralistic society

4. Countries when there is a Minority Church in a society dominated by
   a— another Christian Church
   b— another — non-Christian — "church"
5. New nations
6. Countries where a Minority Church is faced with an atheistic society.

Again, let me say how pleased we are to be able to be with you here for this important Eastern Africa Consultation. We are indebted to the Evangelical Lutheran Church in Tanzania and to the Rt. Rev. Stefano Moshi for the cordial hospitality being offered us. We appreciate too the work that has been done by the lecturers and in the same way we appreciate with gratitude each kind of participation and contribution by the experts, delegates and guests, often coming from far away.

May each one of us be ready to hear as well as speak to each one among us, as we are hopefully and humbly aware that the Lord will speak among us. We pray for his blessings.

THIRD ALL AFRICA LUTHERAN CONFERENCE—ADDIS ABABA RESOLUTIONS PERTAINING TO EDUCATION

Mr. J. Ngeiyamu — Education Secretary, ELCT/NWD

When I was asked to give a preliminary report to this consultation, I must admit that I did not find myself sufficiently equiped to present the recommendations made by the Addis Ababa All Africa Lutheran Conference in October, 1965 because, as some of you know I was not one of the delegetes to that Conference. I felt therefore, that I did not have first hand information but rather what I studied from the written reports on this particular Conference.

The Lutheran Churches in Africa are expected to implement the Addis recommendations -- and in this particular concern of ours — those recommendations related to Education. It is however, agreed that most of the Churches have not been well informed about these recommendations. A very few copies of the Addis Ababa report were sent to the Churches, and not all the leaders in the different branches of the work of the Churches have had the opportunity of studying these recommendations. We need to know what they are and see them in the context of real Christian education discussion and planning. Many of these recommendations are hidden in the papers presented at the Conference and others are very specifically stated.

The following recommendations are briefly reviewed for us so that we have them in mind as we discuss the main papers of this consultation.

I. Institutionalism and the Preaching of the Gospel:

a. Each Church, Synod and Congregation ought to re-examine every institution which forms a part of their church life, including the very organizational structures of the Churches themselves.

b. That the Churches seek the guidance of the Holy Spirit to discover to what extent these institutions are actually serving the Church in the fulfilment of her mission of Christian witness and service.

c. That the Churches should seek to determine whether — in the Gospel proclamation — present institutions are best used as they are, or whether they need to be modified so as to cope with new challenges, or whether they should be discarded in order that new institutions might take shape.

d. That the Churches make every effort to revive useful institutions which have lost their evangelistic or charitable purpose, and finally —

e. That they make a continuing effort to keep every institution in subjection to Christ and His Word, as, through these institutions they proclaim His Gospel and manifest His love with their lips and with their lives.

II. Congregation and Family Life: In order that our congregations may be increasingly instrumental in fostering Christian family life the following recommendations were made.

A. Home:

1. That in the preaching and teaching strong emphasis be laid on the fact that the home is the focal point of Christian nurture, and that the daily example of both father and mother is basic in all such nurture;
2. That daily family worship be encouraged in the home of every church member. As means of facilitating this it was strongly urged:

   a. That the committee on literature or other relevant body in each church prepare suitable devotional material.

   b. That even when such material is not yet available there should be daily family worship utilizing the resources we have, i.e, prayer together with the Bible, hymnal and catechism;

   c. That from a very early age the children be given an active part in family worship through prayer, Bible reading and singing;

d. That each church worker has family worship in his own home, and that he makes this an object of teaching and demonstration in home visitation, congregational meetings, youth meetings and confirmation classes.

3. That the congregation be reminded of their responsibility for the spiritual nurture of baptized children living in non-Christian homes. As one means of implementing this there was recommended the establishment of Christian "kindergartens". For example, Christian women can be encouraged to gather the children near them for two or three hours of daily Christian instruction.

B. Sunday School:

1. That strong efforts be made in each congregation to interest the parents in having their children active in Sunday School by:
   a. Visiting the parents;
   b. Giving the children items of interest such as attendance awards, cards, lesson papers which they can show to the parents;
   c. Having a special parents' day at which the children present songs, drama and recitations.
2. That a specific committee in each Church be entrusted with:
   a. The task of preparing graded curriculum materials for Sunday Schools. Churches are encouraged to make use of available Sunday School materials;
3. That consideration be given to the appointment of a fulltime religious education secretary (advisor);
4. That congregations be encouraged to establish branch Sunday Schools where Church members may invite the children of the neighborhood for instruction at suitable times;
5. That where pastors and evangelists have not yet given the responsibility of caring for the Sunday School to members of the congregation they be urged to do so;
6. That classes be encouraged for youth and adults as well as children.

C. Youth:

1. The following proposal from the Antsirabe Conference (1960) be recalled to the attention of the Churches:

   "The Lutheran Churches of Africa are urged to make careful recruitment of youth leaders and the LWF Department of World Mission is requested to assist in the study and development of any possible avenues of training these workers.

2. That pastors and members of congregations be made aware of the fact that one of the greatest contributions the local youth groups can make to family life is to provide a place where young Christians can become acquainted.

D. Women's Work:

1. That one of the basic aims of the women's organizations should be to provide training for Christian motherhood and family nurture.

3. That in such training special attention be paid to those women who are illiterate and that where feasible literacy training be carried on in conjunction with the women's organizations.

E. Education for Christian Living and Stewardship:

In recognizing the Church's responsibility to provide Christian nurture to her members and to proclaim the Gospel message to the World we see this to be a continuous and continuing educational process going on throughout life-time from cradle to grave.

Whereas the All-Africa Lutheran Conference recognizes that in fact through their baptismal all baptized Christians, clergy and laity, have been given the responsibility to both grow in the faith themselves and provide Christian nurture to others, therefore be it

Recommended to the Churches:

1. That they consider it as an urgent need to expand their present training programmes for pastors and

to include Christian education, in the broadest sense of the word, as an integral part of their training.

2. That they also consider it an urgent need to expand the present training programs for laity so as to make them more aware of their responsibilities in the teaching ministry of the Church.

3. That in order for the Churches to accomplish this, theological colleges, Bible schools, spiritual retreats; vacation and refresher courses, women and men's organizations, literacy programmes, etc., be used to their utmost.

4. That the churches avail themselves of the existing services and programmes of the various LWF commissions and that we encourage exchange programmes involving experts in the fields of stewardship, education, parish life, etc. and that we further recommend that assistance, including adequate materials, be given in the conducting of courses of training with experts coming from the African churches, LWF, and other national and international organizations such as the National Christian Councils, the WCCE & SSA, etc.

5. That they establish liaison among themselves for the purpose of exchanging materials and information concerning the Church's ministry through education.

6. That they organize parents' groups within their congregations for the purpose of helping these parents to fulfil their responsibilities in providing spiritual nourishment to their children in their homes.

7. That they compile an integrated religious instruction program to be used by parents in the homes, by teachers in schools, by pastors and congregations in special church activities such as Confirmation classes, Sunday Schools, Youth organizations, men's and women's work, etc.

8. That each congregation should seek to involve all its members, the laity as well as the clergy, in this continuous program of Christian nourishment from cradle to grave.

III. Sexual Ethics, Marriage, Divorce and Polygamy:

Since polygamy is still a continuing problem in many areas, and since many churches are still uncertain as to how to deal with this problem, and —

In view of the rapid social change taking place in Africa today, it is recommended:

1. That the LWF investigate ways and means of training marriage counsellers in Africa;

2. That this investigation be done in consultation with the Department of Home and Family Life of the All Africa Conference of Churches which has already undertaken some study in this direction.

IV. The Conflict of Generations:

Whereas the conference realizes that owing to the rapid social changes, there is a widening gap between the old and the young generation, and

Whereas the conference maintains that the conflict of generations arises from the impact of modern education which clashes with African traditions and culture, religiously, socially and economically, and
Whereas the conference realizes the difficulty of building a strong church or nation in an atmosphere of disunity and conflicts, and

Whereas the conference appreciates with greatfulness all that the Church has done with regard to the maintenance of the present thin link between the older and younger generations, and

Whereas the Church still feels it an incumbent duty upon her to reconcile these two factions,
Be it

RECOMMENDED to all Lutheran Churches in Africa that:

1. Every Christian home should not lose the first opportunity of teaching the young children the fear of the Lord and respect to all, even at the very tender age. "Train a child in the way he should go . . . he shall not depart from it" should be made more practical than theoretical.

2. The Church in counselling the youth should do so constructively with a combined aspect of the law and gospel (i.e. the evangelical method) rather than challenging them with the pronouncement of God's wrath, thus creating an atmosphere of disrespect and hatred for the Church.

3. The youth and the aged should be recognized as co-responsible officers in our churches thus giving the young generation the opportunity to utilize their modern educational concepts, and also giving the older generation opportunity to utilize their experience and insight.

4. The need for developing adequate procedures for dialogue be considered whereby the older generation can weave their concepts with those of the younger generation, each respecting the views of the other.

5. There should be a strong emphasis on strengthening and augmenting the already on-going youth work as it takes place in Sunday schools and youth organizations of various kinds. Particularly, a specific youth-leadership training should be developed in all our Churches.

6. All efforts be made to arrest the exodus of our youth from villages to cities by reviving our almost-lost African traditional fine arts and culture through the establishment of handicraft centres to create occupations for their livelihood.

7. Where possible, and in areas where electricity is available, our churches in such areas should endeavour to own a projector and, with this visual aid, present pictures that reflect the Christian background.

8. Chaplains should be attached to all our educational institutions.

9. The conflict of generations be made subject for discussion at the theological training institutions, pastor's meetings, church elders' courses, etc.

Conclusion:

At the end of the Conference in Addis Ababa a committee was set up to discuss the main recommendations made on Christian Education. The committee felt that there was no common philosophy of Christian education in the Churches. Some churches — and individuals — feel that the basic purpose is the propagation of the Gospel, and some feel that it is nurture.

It was felt therefore that —

A. Through the services of the LWF Education Consultant, each Church should be led to work out its own principles of education.

B. In dealing with education the attention of the Church should be drawn not only to formal education as such, but to the whole realm of Christian education, beginning in the home, kindergarten, Sunday school, public schools, youth activities, Men's and Women's organizations, literacy programmes, adult education, etc.

C. The first step necessary is the conduct of an extensive survey concerning present educational conditions within the churches, and the limitations that are placed upon the churches by their cultures and governments.

D. Each church, that has not already done so should establish a church-wide educational committee or board. These committees or boards should have as one of their tasks the implementation of the Third All-Africa Lutheran Conference, the working out of basic educational principles.

E. As a further means of developing a more adequate Christian education programme, the recommendation of the LWF Commission on Education calling for consultations on education was endorsed.

F. The closest coordination and cooperation possible be maintained with the Commission on Education of the AACC, the WCCE and other national and international educational associations.

G. In some circles Christian education is identified primarily with formal education, but in actuality Christian education begins with birth and should continue to death. Therefore, whatever Christian program is included, it should be one that takes into consideration the individual member of the church from childhood to old age.

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BIBLE STUDY: PART I: ON THE CHURCH, ITS UNITY, HOLINESS, CATHOLICITY AND APOSTOLICITY

Rev. Lars Johansson.

"Religion in its deepest sense has no relationship to the world." — This general statement concerning historical religions by the German New Testament scholar M. Dibelius seems to contradict what is thought to be the theme in these four Bible studies — "The Christian involvement in the world."

The statement is true in the sense that a revelation from God, a Divine Word, must come from outside history, from beyond human life. And yet, such a revelation or Divine Word must make contact with men and claim some ground on which to move and work amongst us. It cannot be existing in a vacuum without any relation to living men and to the world.

Certainly this is true about the Christian faith as it is revealed in the Bible. Christ knew that He was the Messiah through whom the rule of God should take actuality in the world. He knew that through Him God should vindicate and bring victory to this world of men. Through Christ something from beyond human life came to the world of mankind.

Jesus and our world.

It is our belief about Christ and His work that He was — and that He is — the link between God's world and our world, and that through Him our world is, to a new degree, God's world. He came and lived in the world — He "became flesh and dwelt among us", John 1: 14 — and yet He was not of the world.

Christ's words also testify His conviction that in His coming the Kingdom of God had come to us, Luke 17: 20, 21. But He was also aware of the fact that the full consumma-

tion of His Kingdom was in the future. The parables recorded in Matt. 25 point to the future.

With Christ the new age, the new *aion,* had already come — but at the same time the old aion, i.e. the present aion, was going on up to the time when the Son of Man was to bring the present aion to an end. Matt. 25: 31 ff. Then the new order was to come in its fullness — but the new order was already anticipated in the activity of Jesus.

Jesus and the future.

It is possible that Jesus, as also all the New Testament writers, expected the future of this present age to be only a short period; e.g. Mark 9: 1; 13: 30, and in early Pauline letters e.g. 1 Thess. 4: 15. The word of Jesus in Mark 13: 32 which must be His own — it seems impossible that Mark could have got it in the way it is recorded if it had not come from Jesus Himself — seems to show that Jesus had no clear picture about the time for the consummation; "of that day and that hour no one knows, not even the angels in heaven, nor the Son, but only the Father."

But there are also signs which show that Jesus was expecting a long period of time before the consummation. To these belongs the formation of the Church which was to carry on His work and His ministry in the time of interval. The Church was the community of the interval between His ascension and His parousia.

Jesus and the Church.

Our word Church is probably derived from the Greek *kryiakos* which means "belonging to the Lord." This word does not occur in the New Testament, and it is not clear in which way it has come into the languages of northern Europe. The word for church used in the New Testament is *ekklesia.* We find it three times in the gospels, once in Matt. 16: 18 and twice in Matt. 18: 17. Matt. 16 is important because there ekklesia refers to the church in general.

In Acts we meet ekklesia for the first time in 5: 11 without any clear definition. In the Pauline letters we read frequently about the ekklesia, e.g. the ekklesia of the Thessalonians, the ekklesia in Corinth. The ekklesia in Corinth is called the ekklesia of God, 1 Cor. 1: 2.

Study Group

It seems clear that the Church -- ekklesia — is an outcome of Jesus' ministry and intention. He was counting with a future time for an ekklesia. "...I will build my Church ..." Which word was Jesus using in this sentence written down in Matt. 16? — There are at least three possible words, all three meaning "assembly" or "congregation" but with different emphasis.

1. *edah,* "the appointed", the whole organic unity of the people of God.
2. *qahal,* "the called up", the assembly of men called in for worship in the temple, or called up for service in time of war.
3. *kenushta,* "the called together", a local specified community. (probably the swahili word "kanisa" comes from the same root.)

We cannot be sure which one of these words Jesus used. But in view of the fact that in Septuaginta ekklesia usually stands for qahal, and *synagoge* for edah it seems likely

that qahal was the word He used. There was also a similarity in sound between qahal and ekklesia. The ekklesia therefore means the assembly of God which has been called in or called up. The meaning of the Greek word ekklesia is "called out". The Aramaic word has more a ring of wartime, of "ecclesia militans." K.L. Schmidt writes in T.W.N.T.: "The Church in the New Testament is never triumphant, always militant. The Church triumphant would be identical with the Kingdom of God, and therefore no longer ecclesia."

The Church — the eschatological community.

The ekklesia is the Messianic community which Jesus gathered round Himself. "The Twelve" are the nucleus of that community. It is the new Israel called by Christ Himself. The number "twelve" in His choice of the inner circle is deliberate, Mark 3: 13, and referring back to the twelve tribes of the Israel of Old, Matt. 19: 28.

This community Jesus also called "the flock", Matt. 26: 31, and "the little flock", Luke 12: 32. The "little flock" to which the kingdom is to be given is the "ekklesia" mentioned in Matt. 16: 18. It seems evident that Jesus recognizes His flock, His ekklesia as the flock about which Ezekiel speaks in chapter 34: 12ff. The flock is also the Remnant. It is not the whole Israel, but a part of it, which can be seen in the Old Testament prophecies, e.g. Micah 5: 2—4. The Remnant is the part of Israel which will return and enjoy the redeeming grace of God.

The "little flock" of Jesus — the ekklesia — is the saved Remnant. Jesus was sent to the lost sheep of Israel — Matt. 15: 24 — and He speaks about His own work as seeking and saving the one lost sheep, Luke 15: 3—7. He is the Shepherd Ezekiel spoke about. The community Jesus is gathering is living in the hope of the final manifestation of the sovereignity of God. It is an eschatological and Messianic community.

Also the title "the Son of Man" which Jesus used when He talked about Himself should be remembered in this connection. If Jesus called Himself "The Son of Man" in the sense of Daniel 7 it gives a new dimension of Jesus understanding of His work and His Church. "The Son of

Man" in Dan. 7 is more than an individual figure with heavenly power. He is the representative of a people, of the "Saints of the most High", Dan. 7: 18. The task of "the Son of Man" is to represent and embody the People of God, the Ecclesia "which shall receive the Kingdom for ever, for ever and ever," Dan. 7: 18. Here we meet the idea that the Church is the Body of Christ. It is also emphasized that the Church is an eschatological community, which is awaiting the end when it shall be brought to completion.

The Church — the New Temple.

The purpose of Jesus was to reconstitute the Israel of God and to purify it. The Cleansing of the Temple has to be understood in this light, Mark 11: 15—19. It is a Messianic act, performed probably in the beginning of His ministry, as John tells us, John 2: 13—22. Jesus is proclaiming that the original purpose of the temple is to be restored and honoured. The People of God is to be prepared for the coming and reign of Christ.

It seems that in the end of His ministry Jesus saw that the purge and cleansing was not enough. There must come a judgement of the Old Israel. In this judgement the Remnant, the true Israel, will emerge. We do not have this clearly stated in the Gospels, but the saying of Jesus about the destruction of the temple and the rebuilding of the new one can be understood in this way. It is the false witnesses before the Sanhedrin who give us an account of this saying of Jesus, Mark 14: 58. John has a similar word from Jesus in connection with the cleansing, John 3: 19, 21. The Marcan word is repeated in Acts 6: 14, and also Stephen is affirming that the time of the old temple is finished, Acts 7: 47, 48. In the accusations of the false witnesses Mark is probably giving us a report of a genuine saying of Jesus.

The old temple had to be destroyed and the New Temple was to be erected by Jesus through His own work. A New Temple had to be built with living men as its stones, 1 Peter 2: 5. And the "very stone which the builders rejected has become the head of the corner," Mark 12: 10. This saying of Jesus points forward to the time when there will be a new shrine "made without hands" for worship and service. That New Temple is the Ecclesia, the Assembly of Christ's flock.

The Church — the Israel of God.

We have tried to see how the Ecclesia is in the mind of Jesus during His earthly ministry. It is the continuation of the People of God, the true People, consisting of those who are prepared to listen and to follow Christ. The Church is the saved Remnant which has responded to Christ's call. It consists of people called by Jesus in the same way as long ago Israel was called to belong to God and through His mighty act was delivered from slavery and brought into the Land of Promise.

The Early Church understood that they were the continuation of God's Israel. So also Paul in 1 Cor. 10: 1—5, where he explains the similarities, the parallel, between Israel of Old and the Church. Israel was baptized to Moses — the Church to Christ. Israel ate the supernatural food, manna, and drank from the Rock, "which is Christ" — the Church is nourished from the bread and wine in the Eucharist. All that Israel of Old had from God, the Church also had, in a new and more exellent way — through Christ.

The Church is something more than the Israel of Old. The particularism of old is replaced with universalism. This is most clearly seen in the Lucan writings — the salvation is "a light for revelation to the Gentiles", Luke 2: 32 — "forgiveness should be preached to all nations", Luke 24: 47 — God will "pour out His Spirit upon all flesh", Acts 2: 17, and in Stephen's speech in Acts 7 we are told that the center of the Old Israel, the temple in Jerusalem, is not the center for the Christ's ekklesia. The Ecclesia is living in the whole world and with a message for the whole world. It is "the little flock" — but with a great task and a great promise.

That the Ecclesia was the Israel of God was a leading thought in the Early Church. We can see it in the four speeches of Peter in the beginning of Acts and the expression itself is used by Paul in Gal. 6: 16. Therefore the members of the Ecclesia did not regard themselves as a sect or a party within Israel. They were convinced that they were the true Israel, the true People of God. They could not separate themselves from Israel. It was those who did not heed to the call through Christ, the rebellious

sons of Israel, who forfeited their covenant by rejecting the Elected One, Christ. The Ecclesia had the task to proclaim for the whole world that the blessing which God had promised all nations through the seed of Abraham was in fact the blessings through God's Servant Jesus Christ.

The Ecclesia was a believing community and this meant that it also had to be a witnessing community, a community pledged to a new Way of life. The Church was the saved Remnant — but it also had to be a saving Remnant, a missionary Church, involved in the life of the whole world and trying to reach the whole mankind with the message about Him who was sent to and for the world.

The Unity of the Church.

We have seen that the Ecclesia, the qahal, is always God's Ecclesia. It was God's creation from the beginning, from the calling of Abraham. Men did not found the Ecclesia, nor can they found a new one. The Ecclesia is one, as the People of God is one. Sometimes in the New Testament several ekklesias are mentioned, but this is always a "plural of distribution," i.e. it refers to several local churches of the One Church. E.g. in Galatia, Gal. 1: 2. It does not refer to what we usually mean with "denominations."

Paul very strongly opposes the development in Corinth where denominations or factions had grown up, calling themselves parties or perhaps even ekklesias, 1 Cor. 1: 10—13. There seems to have grown up a kind of factions, the Pauline Church, the Petrine Church etc. These factions were for Paul *schismata* (of schizein = to divide) or *haireseis* (of haireisthai = to choose for oneself). These two words seem to be the only New Testament words which can be used for our modern word "denomination" or "confession". Says A. Richardson: "If we used words in their biblical meaning only, we would have to speak of the 'World Council of Schisms and Heresies', a truth which the leaders of the ecumenical movement and the officers of the World Council of Churches have themselves emphasized again and again."

In Gal. 5: 20 "haireseis" is translated Church parties, and Paul reckons them as the works of the flesh; cf. 2 Peter 2: 11. Hairesis is a neutral word in referring to the

groups of Sadducees and Pharisees in Acts 5: 17 and 15: 5— but it is never used neutrally of the Christian community — there is to be neither sect nor sectarianism in the Body of Christ.

There is only one Ecclesia, because there is only one Christ— one Body of Christ. — In baptism we are baptized in the name of Christ — or as Paul writes in Rom. 6: 3, 8, we were baptized into His death, we died with Christ in order to live with Him — in His Body — in the Church.

The conception of the Body of Christ is important in the Pauline writings. It has been suggested that Paul himself is the originator of it. It has also been said that Paul uses a picture which was common in contemporary literature, e.g. in Stoic thinking the whole world is sometimes depicted as a great body — emphasizing the unity of mankind. Even if Paul knew about this Stoic thinking it seems more likely that the conception goes back to Christ Himself. On the road to Damascus Paul heard Christ saying: "Why do you persecute me?", Acts 9: 4. To persecute the Ecclesia, as he was doing, was to persecute Christ Himself. There is an extraordinary unity between Christ and His Church. Also in the gospels there are hints of the same thought that Christ is to make Himself manifest in His followers, e.g. Matt. 25: 40. The Son of Man conception has already been mentioned, and in John 2: 21 it is clear that Christ when talking about His resurrection body, the coming temple, is referring to the coming Ecclesia.

Paul's teaching about the Ecclesia as the Body of Christ, "Corpus Christi," is most clearly given in Rom. 12: 5 and 1 Cor. 12: 11—12. There can be no Christians who are not members of the one Body of Christ. Therefore all Christians also are in communion with one another, 1 Cor. 12: 25—27; cf. also Rom. 14: 7, 8. To be out of communion with other Christians is to be out of the communion with Christ Himself.

As in the Old Testament time the individual Israelite through circumcision was made a member of Israel, so the individual Christian through the baptism was made a member of Christ and included in the Corpus Christi, Rom. 6: 5ff.

The conception of the Body of Christ is perhaps the most striking picture for understanding the unity within the Church and its different members. In the Body there is a close fellowship where the members care for one another, exellently described in 1 Cor. 12: 14—26. This life in unity, in *koinonia*, is a challenge for the modern Church, specially when we think about the world wide Church. It would be good if we understood this conception of the Church as Corpus Christi in a more realistic way than we usually do. This is something more then the world wide "brotherhood of the Moslems", the "Corpus Islamicum."

There are two examples from the New Testament worth mentioning here of the kind of fellowship which might be a result of the Body of Christ conception. First, the form of communism of material possessions which is described in Acts 2: 44f and 4: 32f. Even if it was not possible to carry on this koinonia for a long time it was a remarkable kind of unity expressed in such a sharing of resources. — Secondly, the collection by Paul for the poor in Jerusalem which seems to be of very great importance for him as a sign of the koinonia, the word also used in 2 Cor. 9: 13 and Rom. 15: 26. In this connection Paul refers to the example of Christ Himself, 2 Cor. 8: 9. What Jesus had already done in being poor for our sake, the Church had to carry on. The Church had to follow Christ, because the Church as the present Body of Christ had to make Christ's life and intentions visible in the world.

To be in the Body of Christ, in the Ecclesia, meant to be "in Christ", i.e. to have communion with Christ and to follow Christ. In the Pauline letters this is often expressed by the *syn*— (= with) compound verbs, many of which are peculiar to Paul: to die with, to live with, Rom. 6: 8; to be crucified with, Rom. 6: 6, Gal. 2: 19; to suffer with, to be glorified with, Rom. 8: 17; to be made alive with, Eph. 2: 5; to raise with, to sit with, Eph. 2: 6 etc. These verbs often occur in pair of contrast as in Col. 2: 12, 13. The sharing with Christ in His sufferings means a sharing with Christ in His glory.

The unity in the Ekklesia is a unity between its members, and a unity with Christ — there is both the horizontal and the vertical fellowship. The test of whether

we are in Christ, is whether we are in communion with other Christians. The Church unity takes shape in the love, in *agape* between the different members in the Body of Christ. This unity is not something "desirable" but it is a condition of the Church's existence, the test of whether the Church is a real Church. A divided Church is a contradiction to its own nature as a Church, and its evangelistic task cannot be effective under such circumstances, John 17: 21.

The Holiness of the Church.

The ekklesia is holy because it is the Israel of God. Israel of the Old Testament was called to be "a holy nation," a nation set apart from the world, separated from the other nations in order to live in obedience under and in communion with Yahweh, Ex. 19: 5—6. When the people of God was gathered to worship and was living in obedience under the guidance of God it was a holy people, and its holiness was based on the holiness of God.

But in spite of this holiness, which it had as a gift from God, being the Covenant people, we can see from the Old Testament prophecies, e.g. in Isaiah, that the People of God still needed a Redeemer, Isa. 41: 14: "Fear not, you worm Jacob . . . your Redeemer is the Holy One of Israel."

So the Christians are the holy ones, the Saints; first because they are the true Israel, but secondly because they know that they are living in the new order. For them the prophecy of Isaiah about the Redeemer has been fulfilled in Christ; they are living under the Reign of God in a new way and awaiting the return of Christ as Judge, they are the eschatological community, the saved Remnant.

Therefore, while emphasizing that the Church is the true continuation of the Israel of God, the first Christians could also use the phrase the New Israel about themselves and about the Ecclesia. The Messianic time had dawned and the Redeemer had completed His work. A new and final era had begun and the last days were at hand. The ekklesia was the assembly of people who, like the disciples of Christ, were sanctified, made holy, John 17: 17; 19. What Jesus said about His disciples was valid for the whole Israel of God.

Does this holiness which the New Israel has through the redeeming act of Jesus mean that the ekklesia lives in complete separation from the world? — On the one hand *yes* — "they are not of the world, even as I am not of the world," John 17: 16; on the other hand *no* — "You are the light of the world, let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven," Matt. 5: 14, 16. The Church is set apart *from* the world, but at the same time it is set apart *for* the world, sanctified in the truth and sent into the world. These two thoughts go together in John 17: 16, 18.

It seems to be a contradiction, but this is the dialectical situation of the Church: to be set apart from the world and at the same time be set in the world with all its complexity of human relationship, national, racial, and social.

The Ecclesia is the Body of Christ, sanctified, holy, called to live as He did in holiness — in the world.

The Catholicity of the Church.

The meaning of the word catholic is "throughout all," *kata holes*. The expression in connection with the Church is found only in Acts 9: 31. The expression shows that the ekklesia is one and the same throughout all the local ekklesias of Judaea, Galilee and Samaria. This is the New Testament idea behind the phrase the Catholic Church. The one Church of Christ in all its many congregations is the church of a certain place, city or country, 1 Cor. 1: 2; 1 Thess. 1: 1. The fact of locality is an important feature in the New Testament understanding of the ekklesia. The church is always local and actual — the church is bodily, visible, tangible and not an idea. The New Testament does not recognize "an invisible Church." The universal Church, the New Israel, is seen and made manifest in and through the local congregations. "The local Church is the embodiment at a given place and time of the ekklesia of the whole world and of all ages." (A. Richardson)

The Church has to be made visible in the society "throughout all" the world, through a local Church, a congregation. It is only as the Church of Somewhere that the Church can be a true Catholic Church. The contradiction to catholicity is not locality but denominationalism.

The Apostolicity of the Church.

The Church can be a catholic Church only if it is an apostolic Church. In using the attribute apostolic we can emphasize the teaching of the apostles as its foundation, stressing that the Church, as Paul writes in Eph. 2: 19ff, is "the Household of God built upon the foundation of the apostles." In doing so, we are looking back towards the beginning of Christianity, to those who lived with Christ and were the eyewitnesses, 1 John 1: 1—3.

Apostolic may also mean an emphasis on the mission of the Ecclesia and a stress on its concern for a repeatedly sending out. An apostle, *apostolos,* is one who is sent out by his master with a message. From the very beginning the Church was a missionary Church. It goes back to Christ Himself and His own mission into the world. This His work has to continue. "When I am lifted up from the earth, I will draw all men to myself," John 12: 32. Therefore the mission work through the apostles has to be carried on. "As thou, Father, didst send me into the world, so I have sent them into the world." John 17: 18.

In spite of these words of Jesus and the mission charge in Matt. 28 it seems to have been hard for the Twelve, who were the appointed apostles, to understand the mission to the whole world. For many years their interest was concentrated on the conversion of the Jews, of the People of God. The message of Peter in his first four speeches in Acts is to tell the Jews the facts about Christ in order to get them to repent and believe. It is first with Stephen that the Church got a leader who understood the true apostolicity of the ekklesia. Stephen sees clearly that the old allegiance to the Temple of Jerusalem has to be replaced with an allegiance to the new Temple, "not made with hands," an allegiance to Christ and His words directly. Acts 7. The group around Stephen, the Hellenists, carried the apostolic task further in practice, and the role of the Twelve is more or less to confirm the mission work which was already done by Philip and others. Acts. 8: 14, 15.

Through Paul, the Apostle to the Gentiles — how much he was influenced by Stephen is difficult to assess — the apostolic concern of the Church is fully recognized. In Romans 9 — 11 Paul is wrestling with the problem of the

disobediance of Israel. He comes to the result that the mission to the Gentiles, to the world, has to be carried on — and he is convinced that when this mission is completed then also Israel will listen, understand and come, Rom. 11: 25, 26.

So the mission, the apostolic task of the Ecclesia has to be carried on if it to be a true Ecclesia. As Christ Himself was sent into the world — so the Body of Christ here and now has to work in the world, to bear witness about His love, to live out His love in the world.

These two Bible studies have been an attempt to show the Church as a living dynamic force in the world — with a message for the whole mankind. The Church in its deepest sense is not an institution trying to safeguard its historical heritage. It is a living organism called to function in the contemporary society. All the conceptions we have dealt with today are dynamic and relational conceptions. The Ecclesia must have unity in order to fulfil its task to be a true witness. Its holiness means that it has been set apart in order to serve in the world. The catholicity points to its mission into the whole world, and this is even more emphasized in its apostolicity. As Christ was sent to us — was made man for men — so the Church, Christ's flock and Christ's Body, has to live in the midst of men and serve the whole mankind.

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BIBLE STUDY: PART II: ON THE ROLE OF THE LAITY AND THEIR EQUIPPING*

by R. Harjula, Dr. Theol.

The wretched theologians! They have forgotten two things — the laymen and the Holy Spirit.

Cardinal Saliège

Foreword

This Bible Study represents a different approach from that usually taken. In this approach we propose that we cannot understand the full impact of a biblical concept on us today without taking into account the history of this concept in the life of the Church. This is why, in the following, after generally dealing with the concept of *laos* in the New Testament we continue with the history of this concept up to the present time. Only after this are we prepared to attempt a more detailed study of the New Testament concept of *laos* including the role of the laity as well as their equipping. At the end we dare to ask some questions regarding the practical implication of our understanding of the laity in the contemporary situation in East Africa.

1. On the theological and praetical state of the laity in the history of the Church

"Lay" and "layman" share with many other biblical terms the fate of having become secularized and being used in entirely different meanings than in the original one. In current everyday speech "layman" means a person who is unqualified to speak or judge in various fields of knowledge and science. In the same way the adjectival attribute "lay" is being used in the meaning of "not expert", "non-professional" and "ignorant", e.g. with reference to law and medicine ("To the lay mind the language of a

* See page 66.

lawyer seems to be full of jargon." "Where medicine is concerned I am only a layman."). Often this belittling meaning is implied when the words "lay" and "layman" are used in regard to "ordinary" Christian as distinguished from the clergy ("I am *only* a layman. I cannot do anything for the Kingdom of God."). In the Latin countries "laiique" has also got the meaning of "anti-religious" and "anti-clerical".

a. The New Testament understanding of "lay" and "layman"

"Lay" and "layman" (Lat. "laicus", Germ. "Laie") go back to the Greek word *laikos* which is the adjective of the noun *laos*. The adjective *laikos* itself is not used in the Bible (except in very few places in the versions of Symmachus, Aquila and Theodotion), but the use of the word *laos* is frequent in the New Testament where this noun has various meanings. First, this noun is used for a group or crowd gathered together anywhere (Mt. 27: 25; Lk. 1: 21.Cf. *okhlos).* Secondly, *laos* means all those who are of the same stock and language (people, nation: Lk. 2: 31; Rom. 15: 11; Rev. 5: 9). In this sense *laos* is used especially for the people of Israel (Mt. 4: 23; Acts 3: 23).[1] Thirdly, and this is the most significant usage of the word in the New Testament, *laos* means the community of Christians, "the new Israel" and "the people of God" in the new covenant. In opposition to Jews and Gentiles *laos* in this sense — in this basic sense — is the community of people who believe in Jesus Christ as their Lord and Saviour (Acts 15: 14; 1 Pt. 2: 9 f.). Thus, in the light of biblical material the word "lay" used as an adjective of *laos* does not carry the meaning of "ignorant" and "uneducated".[2] "Layman" in the biblical sense of the word means quite simply a person who belongs to the *laos*, a member of the people of God.[3] Says Kraemer sharply: "In this light all members of the Church are 'laikoi,' and only on this basis can they get other, more specific qualifications."[4] Neill states: "The whole Church is the laos, the people of God."[5]

b. The radical change of the biblical understanding into the ecclesiastical understanding

In this connection it is possible to give only some general hints regarding the quick and radical change from the biblical understanding of the *laos* to its "ecclesiastical

understanding" (Kraemer) and concerning the reasons of this change that started to take place as early as at the end of the first and in the beginning of the second century. The emergence of an organized clergy within the Church was naturally one of the main reasons for this change. E.g. Clement of Rome used the word *laos* for Christians who did not belong to the clergy (Cor. 40); Justin Martyr used it to denote the congregation as distinguished from the officiating priest (Apol. 1, 67). In these examples, however, the laity and the clergy were only functionally differentiated and not yet thelogically and sociologically separated.

The decisive change in the understanding of the *laos*-concept took place about two or three centuries later. When Christianity was accepted as the religion of the state, the dual structure of the Graeco-Roman society[6] entered into the Church, too. Now the clergy really became a special *status,* no longer only in the functional but now also in the theological and sociological sense of the word. The most important theological factor strengthening the duality in the structure of the Church was that the Church now was regarded as an institution mediating the saving grace through its sacraments. The members of the clergy took the most important position in the Church because they administered the sacraments. The bulk of the belivers, the laity became only recipients of the means of grace and objects who were led.

The life of monks and priests was regarded as the ideal of Christian life because — as it was understood — they lived for God. Common laypeople[7], on the contrary, were regarded as second-class Christians. Education and civilisation, too, became at least partly a monopoly of the spiritual state. It is possible that at this stage "layman" in common speech came to mean an uneducated and ignorant person.

During the first three or four centuries the original New Testament distinction between *laos* and the "world" (the people of God — Jews and Gentiles) had changed into a distinction between the spiritual state (clerics and monks) and laity *within* the Church.

c. The theological reversal of the understanding of "lay" and "layman" in the Reformation

Generally speaking the unbiblical understanding of "lay" and layman" as it is outlined above, remained in the Church both in theory and practice until the Reformation which marked a complete reversal in the whole theology regarding the laity. As it is known, e.g. Luther emphasized that all Christians are of the spiritual state and thus qualified to judge doctrine, to share in the election of the clergy and to exercise the power of the keys etc.[8] In the Reformation a strong vindication of the laity as *subject* and not merely *object* was made — however, mostly in theory only. Luther himself complained that the laity lacked the spiritual maturity that was needed for its subject-being.

Says Kraemer:

> When, as with the Reformation, in principle a strong vindication of the laity as subject and not merely object was made, the plea in concrete reality broke down on the general inaptitude of the laity to function as a subject in the biblical sense, and (even partly as a consequence of this sordid reality) on the enormous preoccupation with the raising and implementing of the ministry. This ministry though not in theological theory, yet certainly in the realities of sociological structure and psychological apprehension, became in many respects a metamorphosis of the former 'clergy'.[9]

In this connection it is interesting to note that at the same time in the "old" Church the understanding of "lay" and "layman" developed still more strongly in the opposite direction. In fact, the Reformation strengthened the clerical and hierarchical character of the Roman Catholic Church. When fighting against the "new" ideas of the reformers this Church emphasized as strongly as ever the state and role of the hierarchy. In fact, after the Council of Trent the Roman Catholic ecclesiology became "hierarchiology". Ramsauer has shown that since the 16th century in many Roman Catholic cathecisms the Church was identified with the hierarchy.[10] Wetzer und Welte's *Kirchenlexicon*, published at the end of the 19th century, stated that the approval of the priesthood of all believers is a lack of taste and exegetically wrong. In one famous commentary of the *Codex Iuris Canonici* from 1918 it was affirmed that

the Church is the Church of the clergy. The laity is only a flock that needs governing and teaching.[11] According to the *Codex Iuris Canonici* itself the division of the Church into the clergy and laity is of divine origin *(CIC,* c. 107: *ex divina institutione).*

d. The rediscovery of the New Testament understanding of "lay" and "layman"

The tragedy of the Reformation regarding the state and role of the laity was that the positive change in theological thought could not materialize in practice — at least partly because the laity was not sufficiently equipped for its tasks. Practically the unbiblical understanding of "lay" and "layman" remained also in the Protestant Churches for about four centuries.[12] Only in our times the New Testament role and state of the laity is being found again — both in the Ecumenical Movement[13] and in the Roman Catholic Church[14]. Besides the doctrine of the Church there is nowadays hardly another theme in the current theological and other Christian literature that has attracted as much attention as the vital role of the laity in the life and work of the Church.[15] There are several reasons for this rediscovery. The process of secularization, tending to edge the Church out of everyday life into a religious ghetto and bringing difficulties in communicating with the modern world, has created the need to find new channels for the Gospel and redirected the attention towards the laity ("The laity is the dispersion of the Church in the world."). Partly the rediscovery of the laity is due to the biblical and theological renewal within ecclesiology, to the deeper understanding of the "Church" as an entity (the Body of Christ, the People of God) within which every individual member has his or her place and responsibility in witnessing to Jesus Christ in the world.[16] No doubt also the deeper understanding of the prophetic responsibility of the Church in the society has been a favourable factor in the rediscovery of the laity ("The laity rather than pastors is involved in political, economic and cultural matters.").

2. Laos as the ministering people of God and the necessity of their equipping

a. The apostolic and priestly ministry of the people of God

It is well known that as one of the essential marks of the Church its apostolicity has been given two[17] commonly

accepted interpretations in theology: the Church is apostolic regarding its origin *(apostolicitas originis);* the Church is — or it ought to be — apostolic in its preaching and teaching *(apostolicitas doctrinae).* Besides these classical interpretations a more dynamic understanding of the apostolicity has developed in current theology: the Church is apostolic in its mission *(apostello* = send). This understanding is based on the fact that throughout the biblical history God is the God of *mission,* of *sending.* He approaches men by sending someone to speak to them. He sends Nathan to David, Elijah to Ahab, Amos to Bethel and so on. In a decisive way God has spoken and acted in Jesus Christ, in the incarnated Logos. In the same way as Christ was "apostled" by God "that through him the world might be saved" (Jn 3: 17) Christ for his part sent his new covenant people with the saving message into the whole world. "As the Father sent me, so I send you" (Jn. 20: 21, also 17: 18). Also in this sense — "apostolic" understood as "being sent" — the apostolicity is to be ascribed to the whole people of God.

The same can also be said about the priesthood. The priesthood which the New Testament speaks about is a corporate one: all the members of the people of God, men and women, are "a royal priesthood" (1 Pt. 2: 9) and "priests of God" (Rev. 1: 6; 5: 10). In their baptism they obtained their individual part and ministry within the total priesthood of the Church. This apostolic and priestly ministry includes e.g. their witnessing to Jesus Christ in their everyday life.[18]

The relationship of the people of God and the world is a dialectical one. On the one hand: it was shown by Rev. Lars Johansson in his Bible Study that as holy people, as "separated" and "set apart by God and for God" the people of God do not belong to "this world" that lies "under the Evil One" and which is "in wickedness" (Jn. 15: 19; 17: 6; 14: 16; 1 Jn. 4: 3; 5: 19). The Christians are "pilgrims" and "sojourners" who are not at home in this world (Hbr). On the other hand: as Johansson also stated God called the new covenant people into existence for this world; the Church is sent "into all the world" (Mk. 16: 15; see also Jn. 17: 18). This dialectical relationship of the Church and the world implies a clear antithesis but at

the same time also a full commitment to the world: the people of God are separated from the world for the world; *laos* is the ministering people of God in and for this world. The relationship of the people of God and the world includes also apostolicity and priesthood, not as merely static and institutional but as dynamic and relational concepts. The Church is an apostolic and priestly community only in an active relationship to the world outside (1 Pt. 2: 9). In the New Testament this relationship is described as the ministry of reconciliation.

Co-chairman, Djaletta Jaffero, (2nd from right) discussing Study Group procedures.

The members of the people of God are called "to live no longer for themselves but for him who for their sake died and was raised" (2 Cor. 5: 15). Christ died for all (verse 14) not just to save them from sin and judgment, but also to make them useful and capable servants to himself. To live for Christ means to live for the purpose for which Christ died and was raised, i.e. to live for the world that was reconciled to God in the deed of Christ. "The service of reconciliation" (2 Cor. 5: 18: *diakonia tes katallages)* has been given to the people of God. To live for the world means to "actualize" the *factum perfectum,*

the world-reconciliation, in the present; to bring all people into an actual relationship of reconciliation with God. "God was in Christ reconciling the world to himself . . . We beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5: 19 f.). The means given to the people of God to fulfil the ministry of reconciliation is "the message" or "the word of reconciliation" (2 Cor. 5: 19: *logos tes katallages),* the Good News — Jesus Christ.

Peter demands that Christians always be ready to give an answer or to make a defense to any one who asks them for a reason for or calls them to account for their faith and hope (1 Pt. 3: 15).[19] "Be ready to explain and discuss your religion, not merely to reverence Christ as Lord in your own hearts, but to tell others what he means to you."[20] In the text the Greek phrase *aitein logon* suggests a rational and intelligent explanation.

But Christians are called to be witnesses to Jesus Christ not only in words. The word of reconciliation is not only the spoken word, but it is also a word that must be "incarnated" in the whole life of these witnesses. Christians are called to be what they speak about: they are called into conformity with Christ. Paul urges them to be "blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation", among whom they "shine as stars in the world" (Phil. 2: 15). According to an ancient thought stars were holes in the firmament through which the light from the upper and divine world streamed into this lower and material world. Christians are "the light of the world" (Mt. 5: 14). They spread the divine light in Jesus Christ into this world. It is a favourite thought of Paul that Christians are one of the best evidences of the truth of the Gospel. Thus, living in a heathen society they are to show by their lives to the people around them that they belong to God. This they do by "holding fast the word of Life" (Phil. 2: 16), i.e. by "making their actions a constant proclamation of the message which brings new life to those who receive it".[21]

b. The laity as the dispersion of the people of God in the world

As "the dispersion of the Church in the world" (Kraemer) the laity has a vital role in the ministry of the people of

God. Several documents of the WCC emphasize the importance of the laity as a vital channel for the Gospel. The Third Assembly of the WCC in New Delhi stated:

> The Church whose members are thus to be commissioned witnesses of Christ to the world is made up for much the greatest part of those who earn their living in various forms of secular employment. In everyday English usage they are called 'laymen', and indeed rightly so, for they are members of the *Laos* or people of God. It is obvious that, if the Christian witness is to penetrate into all those areas where the work of the world is carried on, it must be carried there by laymen. They alone can bring Christian judgment to bear upon all the issues of life in the spheres of industry and commerce, scientific research and social organization, and all the other activities which make up the work-a-day world. Their meeting points in the secular world can become real opportunities for the witness of a living Church in the midst of the busy world's life.[22]

Also Neill points out the vital role of the laity:

> If the Church is ever again to penetrate this alienated world and to claim it in the name of Christ, its only resources are in its convinced and converted laymen. There are vast areas, geographical and spiritual, which the ordained minister can hardly penetrate; the laymen are already there, and are there every day.[23]

Says Hoekendijk sharply:

> The signs of God's shalom must, after all, be established in-the-situation. One cannot talk the shalom from the church into the world; it wants to be *lived* in the world. That must take place on the spot, precisely because shalom involves a corrective intervention, a bringing about of wholeness. Well, the layman is the figure who really lives in-the-situation.[24]

Every member of the people of God is called to be a witness to Jesus Christ, not only in words but also in deeds, attitudes and solutions; not only in certain church-meetings but also (and this is the most important channel for the Gospel) in the everyday life: in offices, factories,

fields, schools, home etc. But, as we noticed when we dealt with the time of the Reformation, the people of God cannot fulfil this task without being equipped. This is why the New Testament itself speaks about the equipping of Christians.

c. The necessity to equip the people of God

There is a variety of "operations", "ministrations" and "offices" within the one corporate and total ministry of the people of God (see e.g. 1 Cor. 12; Eph. 4: 11). Whatever the various functions of evangelists, prophets, pastors and teachers were and are, one task is common to all these functions, namely the equipping of the people of God.

When dealing with the equipping of Christians in Eph. 4: 11—16 the author of this letter uses the concept of the body of Christ. As it is know, in the Pauline usage this concept implies the ideas of the diversity and different functions of the members in that body, their unity and the state of Christ as the head of the Church. "The saints" (verse 12) are quite simply those members: they have been set apart by God and for God and his purpose; they have been incorporated into the body of Christ. In this body there are not only different members with various functions (see Rom. 12: 4—8; 1 Cor. 12), but there can also be "dislocated" members. These members do not function anymore; they just exist as useless for the organism and its tasks. The Greek word *katartismos* (verse 12: "equipping") was used also in medical language for resetting, e.g. of a dislocated arm. Thus, generally speaking, equipping in Eph. 4 means to serve and help the members of the body of Christ to become really functioning members who are useful for the organism and fulfil their tasks. For this equipping different ministers are given to the Church. "And he gave some. apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the equipment of the saints . . ." (verses 11 and 12). *Edoken* in verse 11 is not a Hebraism meaning "he appointed", but here the word has its normal Greek sense "he gave". "It is not merely the fact of the institution of the offices that he wishes to bring into view, but the fact that they were gifts to the Church. Christ gave the persons; the Church appointed to the office (Acts 13: 2; 14: 23)."[25]

As God gave Christ to the Church to be its head, so Christ has given different ministers to the Church.

In verses 12 and 13 the purpose for which ministers are given by Christ is defined: "For the equipment of the saints, for the work of ministry, for building up the body of Christ, until we attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ." The thrice-repeated "for" in our translation might seem to suggest that the three phrases are parallel. But perhaps it is better to take the first two phrases together: "in order to equip the saints for the work of service". The third phrase — "for building up the body of Christ" — is then to be taken as the *ultimate purpose* for which the gifts of Christ are given. To this ultimate purpose "the equipping of the saints" is the *appointed means*. Whatever the functions of pastors, evangelists, teachers etc. are, the equipping of the people of God is the common task of all these functions.

Verses 13—16 set forth two important things which are involved in building up the body of Christ and in the equipping of Christians: their unity and "mature manhood". "Until we all attain to the unity . . . to mature manhood . . ." The use of the article in Greek (verse 13: *oi pantes)* makes the expression "we all" *collective:* not "all of us, individually", but all of us, in the fellowship of our common life", "we, the whole body of us". An individual Christian in isolation cannot attain the fulness of spiritual achievement. — The conjunction "until" (verse 13: *mekhri)* implies the additional thought (not given by *ina)* that for the attainment of the end, time is needed. In Eph. 4: 3 the unity is presented as a possession to be guarded, but here in verse 13 it is the goal towards which we strive. These two aspects of the unity are not contradictory but complementary. "That which is given us by God must be made our own by progressive appropriation."[26]

The unity of the Church is a sign and fruit of Christian maturity. It is a mark of spiritual immaturity that we are still disunited. The Christian maturity implies also some other aspects: "Until we attain . . . to mature manhood . . . so that we may no longer be children, tossed to and

fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles" (verses 13 and 14). The metaphor of the erratic course of a ship which veers every gust of wind might suggest both the rivalry of sects and the tendency to seize eagerly upon every new whim. Probably both sectarianism and eccentric individualism are attacked here. The other metaphor, that of dice playing, involves a reference to the fickleness of the dice (this metaphor can also imply a reference to the trickery attributed to teachers of heresy; cheating commonly accompanies gambling). "The cunning" or "the sleight of men" thus means "fickleness of men". "The Christian who is easily swayed into accepting novel doctrines is falling back into the fickleness of mind of the non-Christian who has no firm principles to guide him."[27] The Christian maturity includes both the firm faith in Jesus Christ and the clear knowledge of the basic facts of God's self-disclosure.

It has often been stated that Eph. 4: 11—16 deals only with the internal economy of the Church without mentioning the mission to the world outside (so e.g. Beare). However, in the light of other New Testament material this mission is implied also here. The Church does not exist for itself but for the world, as Johansson clearly pointed out in his Bible Studies. The Church is truly apostolic only in its mission. The unity of the Church must be there, not for the sake of the unity itself, but "that the world may believe" (Jn. 17: 21). Thus, similarly with the apostolicity also the unity of the Church is a dynamic concept. The maturity of Christians for its part, too, is needed for the sake of the world. Without this maturity they are not ready "to give answer to every man" (1 Pt. 3: 15) or to discuss and explain the Good News. Thus. the unity of the Church and the maturity of Christians are not merely the aim in building up the body of Christ. At the same time they are *the means* in this building up — building up understood here also as the mission of the Church into the world outside, as winning new people for Christ and incorporating them into his body. It follows that the equipping of the people of God means to serve and help Christians — also those who are "dislocated" — to achieve maturity and unity.

d. Questions on the equipping of the people of God in East Africa

As in many other parts of the world, also in East Africa the people of God live and witness to Christ in a *multi-religious society*. One of the main dangers of a church which lives in the midst of non-Christian religions is syncretism, as it can be seen in warnings and exhortations in many Pauline letters as well as in the history of the Church. Non-Christian influences easily enter the Church.

Schatte claims that in the Northern Diocese of the Evangelical Lutheran Church of Tanzania syncretism within the Church — syncretism understood here as "a mixture of Christian, pagan, national and ethnological elements" — is not only one danger, but it is the danger. As the main reason for this situation he mentions that about 80% of the work in congregations is taken care by evangelists who are "carefully chosen nor trained at all". According to Schatte many of these evangelists are even themselves "syncretists".[28] The personal impression of the writer is that Schatte's "knowledge" of evangelists and their ability is antiquated and wrong; at least he generalizes too much.[29] But even so the danger of syncretism can be real and actual just as it has been in the Universal Church since the days of Paul.

We can face and fight the danger of syncretism only on the whole front, i.e. by equipping every member of our congregations to meet this danger. Are Christians equipped to answer and discuss e.g. those common sayings they often hear in their everyday life, such as: "The decisive factor is *that* one believes, not *what* one believes." "Basically every religion teaches the same."? Are the Christians ready to discusss the basic facts of their own religion? Are they given knowledge enough regarding the finality and uniqueness of Christ and the relationship between the Gospel, Christianity as a historical religion and other religions? What about the equippers themselves? Is the pastor, as he is trained today, able to equip his evangelists and church-elders in their weekly meetings regarding those problems? Is he able to have a relevant and at the same time theologically deep Bible study or lecture on the theme "No salvation in any other name"

(Acts 4: 12) to teachers and other members of the African intelligentsia?

Secondly, the people of God in East Africa live and witness to Christ in a *multi-denominational society.* The need to show forth better the unity we have in Christ has been there in the Church from the very beginning — to show it forth "so that the world may believe". Are the members of the people of God in East Africa equipped in such a way that they really can "speak the truth in love" (Eph. 5: 15) when they are talking about other Churches and their members? Do they know and recognise the treasures given by Christ to their own Churches? Do they see and understand the need of more ecumenism? What about the common witness to Christ of a Lutheran and Methodist who happen to work in the same school or office? And again: What about the equippers of the people of God? Do they get in their training objective and relevant knowledge enough regarding the other Churches and the main differences between these and their own traditions? How much do they deal with the historical and theological background of those differences? Do the equippers themselves know the biblical principles of ecumenism and the need of more actual unity among the people of God? Are they able to direct and help the members of their congregations to achieve a right and positive attitude towards Christians of other denominations?

Thirdly, the people of God in East Africa live and witness to Christ in a *society of rapid social, economic and cultural change.* What does it mean to a Christian to be "the salt of the earth" or to "shine as a star" in this changing situation? Are the members of our congregations aware of the "prophetic responsibility" of the Church? Are they sufficiently equipped regarding their diaconal task?

To live as a member of the people of God in this world means to build up the body of Christ. Are the people of God equipped for this building up? They are taught before baptism, but what about the teaching after this? Is the teaching of confirmation school enough or is a countinuous teaching of adults needed? Do the Bible studies and services in our churches aim only at the feeding of the Christians in their own faith or do they at the same time mean also

purposeful equipping of these people for their witnessing to Christ in their everyday lives? Are there special equipping—meetings enough regarding the relevant problems? Even if also special lay institutes and centres are needed, the local churches have the main responsibility in the equipping of the laity, as it was realistically stated in The Third Assembly of the WCC in New Delhi:

> The layman who acknowledges his own personal responsibility for evangelism in his daily life will therefore welcome such training as he may be able to get in the matter of the understanding and defence of Christian truth. He will be anxious to clarify his own mind, to remove his own perplexities, about the Bible or doctrine or ethics, so that he may the more confidently and convincingly speak to others about his faith. The lay institute in which such preparation for the evangelistic task may be adequately undertaken is needed as much in the churches of Asia and Africa as in those of Europe and America . . .
>
> But for the majority the proper place of training will be the local church. It is possible to set up very helpful courses in lay witness and leadership in many local churches and areas, and many weekend courses have been held with useful practical results. Situations vary widely, and it is not possible here to specify courses suitable for them all. But the need is urgent and the possibilities are unlimited.[30]

Because the local churches will have the main responsibility, the decisive question, after all, is this: are the pastors and other equippers themselves equipped for equipping of the people of God?

3. Questions on the training of the equippers in East Africa

The complaint has been made that in theological training in Africa the curriculum is established mainly under the influence of traditions from Europe and America. But, as Sundkler says, "with all our wellfounded lamentations about the Westerness of the training, it is perhaps not altogether out of the question to stress that there is to some extent a certain inevitability in this. Christian theology as the organized intellectual expression of the historical

religion of Incarnation has to transmit a deposit of knowledge which — if it is to be Christian and theology — must be common to all times and places."[31] This is true regarding e.g. the biblical and theological interpretation of the deed of Jesus Christ, even if the aspect of sacrifice (Hbr) might be e.g. in Africa more relevant than in some other parts of the world. Thus, it is not the question of the "Westerness" of the curricula that matters as much as the question of the relevance of the material which is taught *besides* the basic facts of God's self-disclosure. It is obvious that e.g. Comparative Religion and Ecumenics including the principles of ecumenism as well as doctrines of other Churches are more relevant teaching-material in a multi-religious and multi-denominational society than in a religiously uniform society. In fact, the composition of the society in which the people of God live and witness must affect the curriculum in the training of the equippers of those people. What about the theological training in East Africa? Is the curriculum relevant and effective enough to prepare the equippers to equip the people of God in a vital way?

We are meant to train equippers to equip the people of God for their witness to Christ in a *multi-religious society.* To some extent this has been noted in the curriculum. In the General Course — if the writer may use the curriculum of the Lutheran Theological College Makumira as an example (because the curriculum is rapidly developing, it is possible that the given examples might be antiquated tomorrow) — the students are taught Comparative Religion and Islam for one term each, in the Diploma Course Islam for three terms (no Comparative Religion in this Course). In the Diploma Course they deal with African Traditonal Religions in "Work and Mission" for one term, and it would be possible to teach also some other religious, e.g. Hinduism, during this 2-year "work and Mission" - course. Can it be considered that under the prevailing East African conditions the responsibility of equipping the equippers has thereby been fulfilled? In many parts of Africa there are centres for special studies to enable the equippers to meet the challenges of a multi-religious society. What about East Africa and the Theological Colleges and Seminaries?

We are meant to train equippers to equip the people of God for their common witness to Christ in *a multi-denominational society.* Have we here the most striking lack in theological education in East Africa today? Nowadays we can only very superficially touch the doctrines of other Churches and denominations. E.g. in Dogmatics and Church History we Lutherans might spend one or two lectures in dealing with the Anglican doctrine of the Episcopacy, the Baptist understanding of baptism, the Pentecostal interpretation of the Holy Spirit etc. In these lectures we are — mainly because of the lack of time for our preparations — tempted to use second-hand material without really trying to understand those doctrines in the light of their total reference. In the theological training of some non multi-denominational societies special emphasis has in recent years been given to the study of Ecumenics. E.g. at the University of Helsinki, Finland, there has been a chair of the Professor of Ecumenics since 1966. Does not the East African multi-denominational scene even more demand such studies in order to help the equippers of the people of God to become equipped in a needed and relevant way?

We are meant to train equippers of the people of God for their witness to Christ in a society of *rapid social, economic and cultural change.* Special studies have been undertaken by the Christian Councils of East Africa to meet this development. Also in the curricula of the Theological Colleges these kind of studies are an integral part of the Diploma Courses. The purpose of "The Work and Mission of the Church in Contemporary Society" - course is "to train students to study, and to reflect critically on, their own society; to develop a theological understanding of what is happening; to discover action by the Church appropriate to the situation" (Syllabus of the Makerere University College). It should be possible to meet these demands in this 2-year course. But what about the majority of equippers who do not have this opportunity (General Courses etc.)?

And last, but not least: what about the theology regarding the laity and its role in the witnessing Church? In their theological training the equippers deal with the biblical and theological foundation of the ordained ministry.

Ought they at the same time study more also the biblical and theological state of the laity in the Church? Only in the light of this state and role is it possible to achieve the right and also fruitful approach towards the laity and make use of the material which is relevant to the equipping of the people of God.

Notes

1. In the Greek Old Testament (Septuaginta, LXX) *laos* occurs more than fifteen hundred times for the Hebrew term *am*, especially in connection with the idea of Israel as God's people, thus indicating the unique relationship which exists between Yahweh and his old covenant people, Israel.

2. In Classical Greek there is also a word for "layman" in the sense of a private person or an ignorant and uneducated one, namely *idiotes*. The word "idiot" goes back to this word.

3. The publications of the Department on the Laity of the WCC as well as many other documents and publications of the WCC emphasize this understanding of the laity. Also many newer papal documents approach the role of the laity from the same biblical point of view. Pius XII stated that "the lay people do not only belong to the Church, but they are the Church". Allocutio "La Elevatezza", *Acta Apostolicae Sedis. Commentarium Officiale*, XXXVIII (1946), p. 149. As it is known also some of the Second Vatican Council documents reflect this understanding of the laity. See e.g. the Dogmatic Constitution on the Church *(Lumen Gentium)* and the Decree on the Apostolate of the Laity *(Apostolicam Actuositatem)*.

4. Hendrik Kraemer, *A Theology of the Laity* (London: Lutterworth Press, 1958), p. 49.

5. Stephen Neill, "Introduction", *The Laymen in Christian History. A Project of the Department on the Laity of the World Council of Churches*, ed. by. Stephen C. Neill and Hans-Ruedi Weber (London: SCM Press LTD., 1963), p. 15.

6. In Graeco-Roman *polis* (city-state) there were two sectors of the one body of municipal administration: *kleros* (magistrate) and *laos* (people). The word "clergy"

stems from the term *kleros* which is used also in the Bible in various meanings *Kleros* is an object used in casting or drawing lots (Acts 1: 26). The word means also an allotted portion, e.g. a portion in the ministry common to the apostles (Acts 1: 17). The Old Testament knows of priests to whom the Lord is the "allotted portion" (LXX Num. 18: 20: *kleros).* In the New Testament *kleros* even has come to mean eternal salvation itself, i.e. the salvation which God has assigned to the saints (Col. 1: 12). The most important meaning of this word for our theme is that *kleros* was used also of Christians (and Churches) the care of whom falls to the lot of the presbyters (1 Pt. 5: 3). In this sense *kleros* has the same significance as *laos:* it signifies a new community of men and women who share in God's gift of salvation in Jesus Christ. Concludes Congar after analysing the words *kleros* and *laos:* "We see then that there is no distinction between 'lay people' and 'clerics' in the vocabulary of the New Testament." Yves M.J. Congar, *Lay People in the Church. A Study for a Theology of Laity* (2d repr.; London: Geoffrey Chapman, 1962), p. 2.

7. The monk as such is not a cleric, but can naturally become one by ordination. "Cleric" indicates a function (based on ordination), "monk" a way of life (based on a personal renouncement of the world). But just because of his way of life — it was understood that also the monk lived for God — the monk, too, was regarded as a member of the spiritual state. Congar, *op. cit.,* p. 4; Alois Sustar, "Der Laie in der Kirche", *Fragen der Theologie heute,* hrsg. von Johannes Feiner, Joseph Truetsch und Franz Boeckle (Einsiedeln: Benziger Verlag, 1957), p. 524 f. — Also the Emperor was a layman, but no one denied his "sacred" character, and his authority extended to religion, too. E.g. Eusebius of Cesarea regarded Constantine as the representative of the Divine Logos on Earth (De Laud. Const. 1, 6).

8. E.g. in the three great Reformation treatises of 1520.

9. Kraemer, *op. cit.,* p. 72 f.

10. Martin Ramsauer, "Die Kirche in den Katechismen", *Zeitschrift fuer katholische Theologie,* LXXIII (1951), p. 167, 321, 326, 329.

11. Ulrich Stutz, *Der Geist des Codex Iuris Canonici* (Stuttgart, 1918), p. 83.

12. This is naturally a very general statement. We are not to forget the vital role of the laity in Pietism. Also many of the Free or Dissenting Churches gave and give prominence to the laity. Developing in the 19th century also various inter-denominational "lay movements" (YMCA etc.) as well as such movements within various Churches (e.g. the Sunday school movement in America — often called "one of the most authentic lay ventures in America") became fruitful and encouraging channels for the activity of the laity.

13. A report about the origin and purpose of the Ecumenical Institute (founded in 1946 at the Château de Bossey, near Geneva) reflects the rediscovery of the laity in a characteristic way: "More than that the laity, men and women, had discovered a new vision of their responsibility for expressing the true nature and task of the Church, not only within its own fellowship, but in the world in which the Church has been sent and their own lives are lived. The Institute therefore endeavoured to help the churches to understand and encourage this new development, and at the same time to give laymen a better grounding for this task and a wider vision of the Church as an ecumenical reality today. This remains one of the primary purposes of the Ecumenical Institute." *The First Six Years 1948—1954. A Report of the Central Committee of the World Council of Churches on the Activities of the Department and Secretariats of the Council,* p. 40.

14. In the Roman Catholic Church this rediscovery of the laity within three or four decades has embodied mainly in Catholic Action. Between 1925 and 1935 Pius XI, "the father" of Catholic Action, strongly insisted on the organisation of this Action in every country and throughout the Catholic world. Pius XI's often repeated definition of the Action was "the participation of the laity in the hierarchical apostolate". He liked to present the whole Action as working for a much needed "evangelisation" in the same way as the Gospel was in the beginning spread by officals, soldiers, women and other lay people. Pius XI's successors have continued on the same line. Pius XII replaced the ambiguous term "participation" by "co-operation" speaking of the "co-operation of the laity in the hierarchical apostolate" and of "a direct collaboration

of the laity in the spiritual and pastoral work of the Church", and so clarifying the meaning of the whole idea. See *Acta Apostolicae Sedis* etc., XL (1948), p. 329; XLII (1950), p. 247; XLIII (1951), p. 376 and elsewhere. The First World Conference on the Apostolate of the Laity was held in 1951 in Rome. The development in the Roman Catholic Church culminated in the Decree on the Apostolate of the Laity *(Apostolicam Actuositatem)* of the Second Vatican Council. This Decree is regarded as the first offical attempt to give a systematic theological definition — at least in the sense of a phenomenological description — of a Christian layman in the Roman Catholic Church. So e.g. E. Schillebeeckx, *Vatican II: the Real Achievement* (London: Sheed and Ward, 1967), p. 41. Regarding the theology of the apostolate of the laity see also Congar, *op. cit.*, p. 333—378; Sustar, *op. cit.*, p. 534—544.

15. *Laici in Ecclesia. An Ecumenical Bibliography on the Role of the Laity in the Life and Mission of the Church* (Geneva: Department on the Laity of the WCC, 1961) mentions 1412 articles, pamphlets and books on the laity which have been published about 1945—1960. The Roman Catholic bibliography *L'Apostolato dei laici. Bibliografia sistematica* (Milano: Società editrice "Vita e Pensiero", 1957) with no less than 2229 entries covers mainly the periods of Pius XI and Pius XII, i.e. the period of about 1922—1957.

16. That the understanding of the role of the laity is normally connected with one's total understanding of the "Church" can clearly be seen e.g. in the thinking of Pius XII. As the writer has shown earlier Pius XII's giving prominence to the laity was mainly due to his total understanding of the "Church" as an organic entity, as the mystical body of Christ which includes a variety of members with different functions. Raimo Harjula, "Der Laie in der Kirche. Ueber die neuere Entwicklung in der roemischen Kirche", *Studia Missiologica Fennica II* ("Publications of the Finnish Society for Missionary Research", vol. VIII; Helsinki: The Finnish Society for Missionary Research 1963), p. 28.

17. As it is known, to these two aspects the Roman Catholic and Anglican Churches add the apostolicity of succession in office *(apostolicitas successionis)*. Unfortynately

it is not possible to discuss here this concept which has often become an obstacle in ecumenical endeavours, so e.g. in the Church Union Consultations in East Africa. See "The East African Church Union Consultation. Documentation and Comment on the Dodoma Conference", *Lutheran World*, XII (1965), p. 266-282; Gerhard Jasper, "The East African Church Union Discussions", *Africa Theological Journal*, I (1968), p. 53 f.

18. Alan Richardson, *An Introduction to the Theology of the New Testament* (2d impr.; London: SCM Press Ltd., 1961) p. 301 f.

19. The Greek noun *apologia* means any defense or self—justification, informal or formal, In 1 Pt. "hope" and "faith" are nearly identical.

20. James Moffatt, *The General Epistles. James, Peter and Judas* ("The Moffatt New Testament Commentary"; New York and London: n.d.), p. 138.

21. Ernest F. Scott, "The Epistle to the Philippians", *The Interpreter's Bible*, vol. XI (New York and Nashville: Abingdon Press, 1955), p. 66.

22. "Reports of Sections: Witness", *The New Delhi Report. The Third Assembly of the World Council of Churches 1961* (2d impr.; London: SCM Press Ltd., 1961), p. 87.

23. Neill, *op. cit.*, p. 22.

24. J. C. Hoekendijk, *The Church inside out* (London: SCM Press Ltd., 1967), p. 85.

25. T. K. Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians* ("The International Critical Commentary"; 6th repr.; Edinburgh: T.&T. Clark, 1956), p. 117.

26. Francis W. Beare, "The Epistle to the Ephesians", *The Interpreter's Bible*, vol. X (New York and Nashville: Abingdon Press, 1953), p. 692.

27. Beare, *op. cit.*, p. 693 f.

28. H.G. Schatte, "Afrikabericht 1966", *Leipziger Mission '66* (n.p.; Verlag der Evang.—Luth. Mission, 1966), p. 46.

29. J. Mlagala, Principal of the Bible School at Kidugala tells in a Finnish Christian newspaper about the fruitful

work of evangelists in the Southern Highland in Tanzania. According to him the evangelists do not only teach people in a minimal way, but they really equip them so that also they become witnesses to Christ in their everyday lives. *Kotimaa* (Helsinki), July 21, 1967, p. 1. It is difficult to understand that the situation could be so much worse in the Northern than in the Southern part of Tanzania.

30. "Reports of Sections: Witness", *op. cit.*, p. 89 f.

31. Bengt Sundkler, *Christian Ministry in Africa* ("Studia Missionalia Upsaliensia", vol. II; Uppsala: Swedish Institute of Missionary Reseach, 1960), p. 211.

Request

Because of his futher studies on this topic the writer would be most happy to receive any critics, comments, informations and suggestions regarding the equipping of the people of God in East (or Eastern) Africa. This material ought to be sent to: Dr. Raimo Harjula, Lutheran Theological College Makumira, P.O. Box 55, Usa River, Tanzania.

* This material was first published in a slightly different form in *Africa Theological Journal* No. 1 (February 1968). Because this journal was not yet in general circulation the author was asked to present this material also at the conference.

Paper I

THE CHURCH AND SOCIETY

Rev. Ezra Gebre Medhin,
The Ethiopian Evangelical Church — Mekane Yesus

I. Analysis of Topic

Under this topic we intend to analyze today's situation in Eastern Africa, and to point out the challenges that this situation places before the Christian church in its educational responsibilities.

It is significant that this regional consultation is being held in Tanzania, a land where such far reaching documents as: "The Arusha Declaration," "Education for Self Reliance," have been drafted; a land where a drastic reconstruction of social, political, educational and economic life seems to be under way.

It is also significant that this consultation regards East Africa as a cohesive region. Such an assumption is warranted by East Africa's past history under colonial rule and its subsequent development with a common heritage of language and tradition. East Africa has amply demonstrated its regional cohesiveness and interdependence by the establishment of the University of East Africa and the East African Community, whose spirit is best expressed in the following statement of one of its aims:

> "It shall be the aim of the Community to strengthen and regulate the industrial, commercial, and other relations of the Partner States to the end that there shall be accelerated, harmonious and balanced development and sustained expansion of economic activities, the benefits whereof shall be equitably shared." (Article II, Aims of the Community, Treaty for East African Cooperation, Page 2, June 1967, Government Printer, Nairobi, Kenya)

The fact that Zambia, Ethiopia and Somalia have applied to join the Community is indicative of a basic kinship in East African aspirations and commitment. It is furthermore significant that the representatives of the churches of East Africa are gathered here. This indicates that the churches are intimately linked with developments in East Africa. It also indicates that a new day has arrived in East Africa, a day which summons the churches to a renewed study of their role in East African society.

II. Analysis of Theme of Consultation

The theme of this consultation is: "Christian Education in a Secularized Society." Each of the main terms in this theme calls for a definition.

A. Christian Education

The report of The All Africa Churches Conference on Christian Education in a Changing Africa gives the following two definitions of Christian Education:

> "There is a legitimate and very important sense in which we must speak of Christian Education, namely the nurture and instruction of the young (and the older) in the Christian faith." (Page 33, Christian Education, Report of the Conference held at Salisbury, Southern Rhodesia, from 29 December 1962 to 10 January 1963; Oxford University Press, London, 1963)

> "There is also a broader context in which Christians are called to seek the will of God in education . . . This activity includes both the thinking of Christians in seeking to understand God's purpose in education, and their participation in planning and teaching. It can be described as *Christian Involvement in Education.*" (Ibid. page 34)

B. Secularized

The basic connotation of this term could perhaps be best conveyed by the term "temporal." The term refers to what is measurable to what has an end. It refers to existence in the purely temporal sense. It conveys the

sense of devolopment, or mastery over material resources. However, the term does not have an exclusively materialistic connotation. It also refers to principles, rules and regulations for communal life in the temporal sphere. What the term does not convey is the idea of the spiritual and of the eternal in a strictly religious sense.

There is however a secondary sense in which the term "Secularized" could be understood. This secondary meaning implies the breaking down of taboos, the removal of cultural obstacles to material and social progress, the reduction of the tendency to characterize things sacred and profane, and the inclusion of the entire created order under one value system.

C. Society

In an article entitle "The Christian in a Responsible Society," Professor Brunner defines Society as:

> ". . . the fact that people live together in city and state, in a people and a country, at work and in their vocations. 'Society' is therefore the fact of persons being together as citizens in the civil sphere, the sphere of 'civil affairs', of the *res publica,* as the Romans put it." *(The Christian in a Responsible Society,* The Lutheran World, December 1958, Vol. V, No. 3, page 234)

The term also implies the attitude of the average African with regard to decision making. It implies the communal style of making decisions, the tendency to be led rather than to lead, the tendency to be subject to the group decision instead of attempting an independent assessment and criticism of current trends.

The above definition of society is of course very board. In our present study I take the term to refer to those trends that society follows or is made to follow as a result of extensive national planning and implementation through all the channels at the disposal of government. At the risk of overstating the meaning of the term, in the present East African situation, I take the term Society to mean national policy and practice resulting from the state's action on behalf of the people.

III. Factors of Social Development Affecting Educational Policy and Practice

There are certain factors of social development in East Africa today which have a direct bearing on educational policy and practice. Not all of these factors are equally operative in all East African countries, but trends indicate that there will be a growing acceptance of these factors among countries represented at this consultation.

A. Socialism

In his book, "The Elements of African Socialism," Father Bede Onuoha defines African Socialism as:

> ". . . The idea that all men form a community with their fellowmen and that their actions must always be conditioned by this fact, that they should contribute to the well being of the community and, in turn, are entitled to share in all the benefits accruing to it. The key word here is *sharing*. Community life is shared living and is diametrically opposed to inequity, privilege and monopoly. It requires that as many as possible should share as much as possible in any social 'value' tenable in the community, such as ownership of productive property, economic activity, decision making, culture, government, social security."
>
> ". . . *This idea finds fruitful application in every sector of social life* and necessarily undermines institutions based on individualism from Europe, company law, party politics, denominational schools, religious attitudes." (Father Bede Onuoha, *The Elements of African Socialism*, Andre Deutsch, London, 1965, pages 19—20.)

I have purposely underlined the sentence which reads, "This idea finds fruitful application in every sector of social life . . ." in order to show that the church and its educational programs will be affected by this pervasive trend.

The most energetic attempt at establishing socialism as a national way of life is now being carried on

in Tanzania. The Arusha Declaration defines a true socialist state as follows:

> ". . . one in which all people are workers and one in which neither capitalism or feudalism exists. It does not have two classes of people: a lower class consisting of those who work for their living, and an upper class consisiting of those who live on other people's labors. In a true socialist state no person exploits another, but everybody who is able to work does so and gets a fair income for his labor, and incomes do not differ substantially." *(The Arusha Declaration,* Part II, Policy of Socialism, published by the Publicity Section, Tanu, Dar es Salaam 1967, page 3)

The educational implications of this declaration have been outlined by President Julius K. Nyerere in a document entitled, "Education for Self Reliance." In this document President Nyerere states:

> "This is what our educational system has to encourage. It has to foster the social goods of living together and working together for the common good. It has to prepare our young people to play a dynamic and constructive part in the development of a society in which all members share fairly in the good or bad fortune of the group, and in which progress is measured in terms of human well being, not prestige buildings, cars, or other such things, whether privately or publicly owned. Our education must therefore inculcate a sense of commitment to the total community, and help the peoples to accept the values appropriate to our kind of future, not those appropriate to our colonial past." (Julius K. Nyerere, *Education for Self Reliance,* page 7)

This is the ideological groundwork that is being laid down for education in Tanzania. It is a groundwork on which all educational agencies, including the church, will be expected to build. It is a groundwork which, though not fully evident in other East African countries,

can very well be expected to make itself evident within a foreseeable future. It is an ideological groundwork which will require a massive reworking of policy, curricula, teaching material, training programs, manpower distribution, student quotas for specific academic disciplines, etc. Socialism understood in an East African context will require the churches to embark upon a major study of their place within the coming educational revolution.

B. Nationalism

An important aspect of development in East Africa — one which is shared with other parts of Africa — is Nationalism. In a Unesco Publication entitled, "African Prospect," Richard Greenough makes the following statement:

> "One of the aspects of African Nationalism has been its duality. On the one hand it has been the revolt of modernism against traditionalism. On the other it constantly searches for and seeks to assert ideas that are uniquely African. The impact of this has been felt in education as well as in other spheres of life. There are increasing efforts to reshape curricula to conform to African conditions and interest, to reflect the fabric of African life and aspirations and to contribute to national pride and unity . . . This whole process of Africanization, at first energetically pursued in only a few African states . . . has now spread to all other nations across Middle Africa, from the Atlantic to the Indian Ocean." (Richard Greenough, *African Prospect*, Unesco 1966, page 28 and 32)

This nationalism is both the motive power and the result of independence and self determination. The concept of self reliance is a corollary of both socialism and nationalism. Its most practical outcome is the movement toward self-help which is playing a vital role in educational undertakings in East African countries.

C. National Planning

There is no country in East Africa that does not work on the basis of long range national plans of development. These plans usually cover periods of five years, and among provisions for different sectors of national development, education is given an important place.

In this connection Father Bede Onuoha states,

> "Our socialistic goals in Africa cannot be attained without the mobilization of resources, the coordination of the elements of production, the setting of priorities, and the regulation of economic life for the attainment of national goals. A *Laissez faire* attitude is irrational anywhere, and more so in the developing countries." (Father Bede Onuoha, *Elements of African Socialism*, Andre Deutsch, page 49)

Although the foregoing statement was made with specific reference to economic planning, it also indicates that educational planning should be guided by the same principles. President Nyerere's "Education for Self Reliance" is formulated with national planning as one of its basic presuppositions. It is no doubt in affirmation of the values of relating the church's plans to national planning that the Salisbury Report on Christian Education in Africa recommends,

> "Consideration of the plans of their Ministry of Education. (The churches should be alerted and kept up to date on government policy.) This would involve analysis of government plans by the churches." (Op. Cit. page 53)

Mr. Richard Greenough speaking for Unesco states,

> "African governments realize that simple quantitative expansion in one or all levels of education may produce situations which can disrupt and hinder national economic development plans and result in social and political explosions. In addition to inviting experts to assist them in drawing up their plans, the countries of Africa can avail themselves of the services of two new organizations, Unesco's International Institute for Educational Planning, in

Paris, and the newly created African Institute for Economic Planning and Development at Dakar." (Op. Cit. page 33)

Not only has the need for national planning for education been strongly felt, but provisions have been made on the national, continental, and international level for such planning. Such planning relates educational development to development in other spheres of national life such as diversification of economy, and manpower needs. The principle of national planning is based on the assumption that no single agency has the facilities to arrive at an accurate picture of a nation's overall needs. It is also based on the assumption that a checking system for the educational services given by numerous agencies within a country can be standardized and enforced only by a national authority. National planning is the umbrella under which the church, too, has to remain unless it decides to withdraw from educational undertakings altogether.

D. Monolithic Leadership Structures

A prominent feature of national development in East Africa is the one party system of government. Father Bede Onuoha, who implies that the implementation of African Socialism demands the absence of competitive leadership, attempts to justify his view as follows:

> "Our fight is against mass illiteracy, traditionalism, apathy, inertia, primitiveness, ignorance and destitution. Worse still, our fight is against a host of economic and social forces that have a vested interest in the poverty of the masses. We need a leader saddled with responsibility for this, a man who will dedicate himself to the African peasant to emancipate him." (Op. Cit. page 45)

It is interesting to note that both those states that are avowedly following a socialistic policy of national development, as well as those that have not overtly expressed their espousal of socialism, are at one in their affirmation of the need of a monolithic structure of leadership. This tenet leads to an attempt to minimize national pluralism based on tribe, language,

religion, and social standards. Both the principle of monolithic leadership structure, as well as the minimization of pluralism, are bound to have their bearings on the church's educational undertakings.

E. Foreign Aid

Another factor that is playing an increasingly important role in national development in East Africa is foreign aid in personnel, money, and capital via diplomatic missions and international organizations such as UNESCO and the World Bank.

Ethiopia has received millions of dollars in aid towards the establishment of the Haile Selassie I University, the purchase and preparation of textbooks and teaching materials and the expansion of secondary, technical, vocational, and teacher training schools. The University of East Africa has received substantial amounts of aid from the United States, Canada, Britain and Germany Tanzania has been the recipient of extensive aid from the Nordic Project. A recent agreement has been signed between the government of Kenya and Sweden's Uppsala University, whereby the University will provide the faculty and the Swedish government more than 2.8 million dollars in other assistance for a three hundred student teacher training centre outside Nairobi, to be completed by 1968.

The fact of increasing foreign aid is eventually bound to minimize the value of private agencies which, to date, have been an indispensable source of assistance in personnel and money. The church belongs to this category of private agencies whose 'economic value' to the state is bound to wane. Such a development is likely to modify the church's status in the field of education.

F. Urbanization As A Factor of Social Change

The growth of cities and the gravitation of the young and able bodied from the countryside to urban centers is one of the grimmer aspects of social change in East Africa. Among the causes for migration to urban centers, Max Warren enumerates,

". . . The excitement of the great city, sheer boredom with the village life and its traditional restrictions, the quite worthy desire to make enough money quickly in order to settle down back in the village; or quite likely the precarious economic position of being one of the rural proletariat where population was outstripping the resources of available cultivatable land . . ." (Max Warren *Problems and Promises in Africa Today*, Hodder and Stoughton, London 1964, pages 33—34)

The city also harbours the 'educated job seeker', the idealist who has failed to find the fulfillment of his dream, the man who discovers to his dismay that freedom means being responsible for oneself, and the African who is disenchanted with the church for being reluctant to take politics seriously.

A high percentage of those who come to the city are young people. The predominance of the young is a striking feature of the population growth in East Africa. This fact has its educational, social, and political implications. These young people who are enrolled in the nation's higher institutions of learning, are the nation's idealists and agitators. With the city as their base they are exerting a very strong influence on the political and social life of East African countries. Although the urban problem has been depicted as a problem of economic, social, and moral disharmony, it would be quite fair to state that the city's basic problem is an educational problem. The East African city brings to focus both education's highest achievements as well as its dismal failures. The bewildering variety of a city's inhabitants and the multiplicity of their demands no doubt accounts for this juxtaposition of education of a high quality and the virtual absence of education. Into this challenging context, the church has to step if it is not to withdraw from that arena of national life in East Africa in which major national policies are molded.

IV. Basic Trends

The factors of national development enumerated above are still young in the history of East Africa. Some of

them are trends in the germinal state. Nevertheless there is a very strong indication that these shall be the trends of the future. In his Unesco report 'Africa Prospect' Richard Greenough deals with certain topics under the title 'Five Years After Addis Ababa' — the reference being to the Unesco Conference on Education held in Addis Ababa in 1961. It is interesting to note that the same needs that the Addis Ababa Conference pointed out five years ago were still current in 1966. These needs are:

1. Literacy
2. More teachers
3. Education for Development
4. Practical Education
5. Africanization

In short, the trends outlined above are the context within which East Africa will move for many years to come. It is within this context that the church must reassess her educational goals and her role in the building of East African society.

V. Critique of Current Trends

A. Lack of Precise Definition of the Relationship between Church and Society

It has been pointed out that:

> "Christians from the developing areas tend to theologize in terms of social science and political action rather than in the metaphysical, philosophical, or psychological categories so dear to the western mind." *(The Lutheran World.* Vol. XIV, No. 2, 1967, page 184)

This statement seems to reveal a basic characteristic in the trends of development in East Africa that we have outlined above. These trends are characterized by urgency, by a sense of pragmatism, by a sense of speed. The trends reflect East Africa's eagerness to get down to practical problems. With the exception of the thorough thinking that seems to have been carried out on the subject of socialism and its educational implications particularly in Tanzania, the other trends seem to lack deep

consideration on the level of principles and policy making. Since the title of our paper is 'The Church and Society' it is evident that a definition of the relationship between church and society in an East African context should be given prior consideration. With the exception of Ethiopia, the phenomenon of the state church, which forms such a prominent part of the history of Christian Europe, is unknown in East Africa. This perhaps is one of the reasons for the absence of any serious attempt to define the relationship between church and state. The partnership that one sees between church and state in educational undertakings in East Africa is a result, not of a basic consideration of what the place of church and state should be in a societal structure, but a result of common interests in a certain sector of social life.

The writer feels that unless the basic relationship between church and state is defined on an official level the church's educational responsibilities and rights will remain obscure. The question is: how are we to define this relationship? Are we to apply the Roman Catholic view that God deals with man directly through the sacredotal hierarchy and that consequently the church should be the predominant influence in sociology and political ethics? Or are we to apply the Lutheran scheme of the two-fold rule of God: the redemptive and the coercive ones? Both the Catholics and the Lutheran schemes imply the Lordship of God over His entire creation. However they differ in their views on how God exercises His rule on His created order.

Behind these two views lies the history of Christian Europe, particulary the Holy Roman Empire, in which "crown" and "mitre" were the twin manifestations of a cohesive political, social, and cultural life. These views were extremely important at a time when church and state took each other seriously. However, their importance started to wane after the Reformation. The rise of powerful and competitive political states, no longer subject to a single religious authority, weakened the force

of any theory defining the relationship between church and state. Considering the background of these two views on church-state relations would one dare to apply either of them or both of them to East Africa under its present conditions?

The task of defining this relationship rests mainly with the church which, by its very nature is in a weaker bargaining position than is the state, and should therefore be eager to arrive at some sort of a working theory with the state.

B. National Educational Planning

It has already been pointed out that national educational planning is an important feature of long range plans of development in East African countries. There is no doubt that when properly worked out such plans result in economy and efficiency. Nevertheless a critique of national educational planning must take up certain crucial issues in the realm of education itself.

The first of these issues is *the mandate to educate.* To whom is this mandate given? Are we to follow Professor Sverre Aalen of Norway who states,

> "In principle, the church must leave the education in purely human or secular areas, to society and the state, be they Christian or non-Christian." (Report of Commission on Education Meeting held in Jerusalem from May 7—13, 1965, *"What in the light of the New Testament is the special task of the church in the area of education?"* page 1)

Or are we to follow what Rector Bjarne Hareide, a compatriot of Professor Aaalen states,

> "Mandates for education are given to home, church, and state. These have been the three educational institutions for generations in the Christian world." (Jerusalem Report of the Commission on Education Conference, *"What should be the responsibility of the state for education today?"*, page 4)

Where exactly does the mandate to educate lie? Does this mandate imply a division of labor between church and state? Do church and state have two equally comprehensive and equally independent mandates? Are their mandates shared, or is one under any obligation to the other in the assignment of mandates? The writer feels that this crucial matter has to be clearly defined before the churches in East Africa are too involved in the practical implementation of educational projects in conjunction with the state.

The second issue is the matter *of state assistance to private schools.* The advantages and disadvantages of such an assistance have been widely discussed by contemporary scholars and legislators. This subject is a very contemporary issue in the so-called advanced countries, particularly in the United States of America.

Certain basic questions have to be asked in this connection:

1. Does state assistance to church operated schools imply government control of certain sectors of education? If so, how far does this control go?
2. Can the church continue to depend on government assistance to its educational work and still keep its message unalloyed? In other words, is state assistance to church operated schools so disinterested that it will not expect definite political gain from the assistance that it is giving to such schools?

The third crucial issue in this connection is the question of *selective education.* Selective education is implied in national educational planning. The principle is justified by an appeal to a scientific study of manpower needs in specific professions. Its most practical outcome is 'education by quotas'. In this connection one has to ask: On what basis is the selection of students for specific professions to be carried out? How can one be sure that politics and other partisan interests will not enter this sector of educational planning?

Great caution should be taken to insure that there is absolute fairness in this respect. Where selective education is considered to be absolutely necessary, those in responsible positions must make sure that such selective education will be:

> "The means for creating social unity without crushing individuality and for developing individuality without cultivating social cleavages ..." (Will French, quoted in *Crucial Issues in Education*, Ehlers and Lee, Holt Rinehart, Winston, New York, 1963, page 302)

These questions are posed to help the church to consider the far-reaching implications of operating under a nationally planned and directed scheme of education. The solution to this problem does not lie either in an intransigent attitude on the part of the church or in a complete abdication of its educational responsibilities. The solution lies rather in the assumption of a corrective role by the church. What this corrective role is to be can only be decided when the relationship between church and state has been officially defined.

C. Nationalism

It has been pointed out that a prominent feature of national development in East Africa is the phenomenon of nationalism. Like all popular moods, nationalism has an ambivalence which the church should regard with great caution. Nationalism can be one of the dynamics of political and social growth.

Writing on the subject 'Church, Nation, and Nationalism' Arthur C. Piepkorn states,

> "On behalf of 'good' nationalism it can be urged that as a matter of historic fact the church is partly, in some instances largely, responsible for the prerequisites of nationalism through her use of the vernacular and through her sanctification of local custom by absorbing it into her service." (*God and Caesar*, Augsburg Publishing House, Minneapolis, Minnesota, 1959, pages 83—84)

However, the same writer points to the danger of Nationalism by quoting the following words of another author,

> "It makes the population susceptible to manipulation by those who want to create ill will between the groups for purposes of private gain or other ulterior ends. It turns educational processes away from truth seeking and makes them instruments of propaganda . . . Nationalism is selfishness written in terms of a nation instead of an individual, but it is inimical to the Christian Spirit in one case as in the other." (Arthur C. Piepkorn, Op. Cit., page 87)

In light of the above statements, it is well to remember that it was excessive Nationalism that resulted in Hitler's Germany, Mussolini's Italy and the Japan of the militarists.

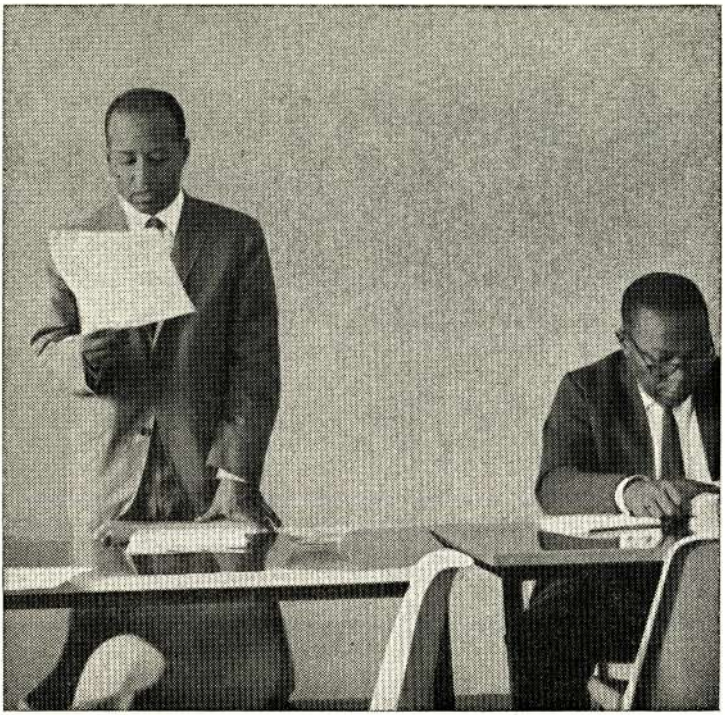
D. Africanization

The concept of Africanization has many practical values also. It can help to bring Africans down to the realities nearer home. But it can also become a mystic which is worshipped for its own sake. It can become self worship. The words of Father Paul Verghese are appropriate in this regard:

> "Without romanticizing the past, or using the past as normative for the present, we must learn to utilize this ancient wisdom in the emerging patterns of government, of economic and social organization in our African states." *(Education for Life* — a paper given at the All Africa Conference of Churches Conference on Christian Education in A Changing Africa, Salisbury, Dec. 1962 to January 1963, page 6)

E. The Church's Neglect of the City

Christians make up a sizeable portion of the thousands of Africans who move from country to town. Many of these are absorbed into the anonymity of city life and are gradually isolated from Christian influence. In their rural days, these



l. to. r.
Rev. Ezra Gebremedhin,
Speaker

Mr. G. J. J. Maeda,
Co-Chairman,
Executive Secretary, ELCT

Christians lived within self-contained parishes and were more or less accessible to the parish priest or pastor. Their dispersion among a motley mass of people within a city makes them physically almost inaccessible to the professional minister. After some years of life in the city they may be both mentally and physically inaccessible to the pastor. The very structure of the church's ministry, as well as the lack of an imaginative approach to the urban challenge, is causing the church to lose some of its most intelligent, well-to-do, and influential

members. What is more, this combination of factors is also depriving young men destined to high government offices of a thorough-going Christian influence. It is no doubt out of this awareness that the Salisbury Conference on Christian Education in Africa directed the attention of the churches to the mobilization of lay people to assist in the church's ministry in an urban situation, and proposed a number of activities of a semi-educational nature which could be carried out in an urban setting.

It would not be an exaggeration to state that in the present East African situation, 'as the city goes, so the country goes'. The churches in East Africa should take serious note of this fact.

VI. Closing Remarks

The church stands both within society and outside of society. It stands within society in that its members live within society and are part of society itself. In its external manifestations the church is actually a facet of society.

Nevertheless there is a sense in which the church stands outside society. Its unique message originates outside society and is addressed to society.

In East Africa the new trends that society is embarking upon are trends partly initiated by the church itself. The church and its members are partly responsible for generating the educational, economic, social, and political trends now evident in East Africa. The now fully worked out system of socialism makes use of Christian presuppositions. It is an affirmation of the value of the individual in a strongly communal text. It is a program for the salvation of the individual in a social and worldly sense.

It is impossible to give any guidelines to the church on the feasibility of being a partner to a nationally planned and directed educational program whose presuppositions are, objectively speaking, neither distinctively Christian nor distinctively unChristian. The writer's general feeling on this matter is expressed in the words of Stephen Neill:

> "To live at all, the church must arrive at some kind of a *modus vivendi* with the society in which it dwells. Since the church, both by its divine calling and by its own inner coherence, is more stable than any human society, it tends to be conservative. There is always the danger that it may attribute to the *modus vivendi* a permanence greater than what is in essence only a provisional arrangement. If the church attaches itself too closely to one ordering of society, it runs the risk of perishing in the dissolution of that order." (Stephen Neill, *The Unfinished Task,* Edinburgh House Press, London 1962, page 72)

The church must be cautious not to be the tool for the propagation of a message which is against its distinctive charge. Regardless of the extent to which it is involved in implementing a nationally planned system of education it must jealously guard its responsibility of being a channel for the announcement of Christianity's unique message — the gospel.

By its very nature society deals with generalizations, whereas the church deals with particulars. Society seeks to operate within a vastly compromised, equalized, and standardized system. The church attempts to communicate a unique message to individuals and groups within a society. Society seeks to mobilize whatever private agencies are prepared to contribute to social planning and growth.

There is a great risk to the church's prophetic role precisely within this tendency of society to mobilize. If the church becomes one of the many agencies that is mobilized within a nationally planned and directed system of education there is a risk of its becoming the voice of the monolithic leadership structure under which it is operating. National planning could lead to the prescription of all that which is to be taught from above — from a monolithic leadership structure whose views can never be challenged. It is hoped that even a monolithic leadership structure will recognize that there are certain areas of national life which even an avowedly benevolent system, such as African Socialism, should not enter.

There are certain 'constants' which the church in its prophetic role has to bring to the attention of any kind of society at any time, particularly through its function as an educator: These functions are:

1. That the Christian cannot submit to any form of idolatry, however refined the form of this idolatry may be. (Exodus 20: 3—4)
2. That the Christian is to regard all people and ethnic groups as his equals and as objects of his love and prayers. (Colossians 3: 11)
3. That the Christian's role in society should, as much as possible, be conciliatory rather than partisan. (Matthew 5: 9)
4. That loyalty to God does not mean neglect of nation building (Romans 13: 1; 1 Peter 2: 17)

Only a church that keeps such constants could act as a conscience amidst the far-reaching changes that are taking place throughout East Africa.

Both 'The Arusha Declaration' and 'The Elements of African Socialism' reaffirm the place of private initiative within African Socialism. At present the provision of facilities for national educational planning and training, as well as for the standardization of the many facets of educational services, appear to be very desireable trends. I doubt that the church could oppose such trends simply on the basis of its rights as a private agency.

The church owes it to society and to its members within society to allign itself with practical, efficient and fair programs of social action. But it dare not be completely and finally absorbed into any society — however commendable the intentions of society are.

Paper II

THEOLOGICAL FOUNDATIONS FOR CHRISTIAN EDUCATION

Dr. W. Kent Gilbert, Chairman, LWF Commission on Education;
Executive Secretary, Board of Parish Education, Lutheran Church in America.

When I was drafted a bit belatedly to present this lecture at your East Africa consultation, I must admit that I accepted with full knowledge that I was a rather strange choice for the task. After all, I am not a professional theologian although Systematics was my major field in seminary and theology has remained and avid interest for me through the years. Since my graduate training has been in the field of education, it occured to me that the reason I was being invited was so that I might look at our problem from both sides of the fence. Being a sort of hybrid educator-theologian, I may be able to keep both points of view before us. At least, let us hope so and move ahead accordingly. For what I trust will happen in the next few hours is that we can think through this question together. Instead of assuming that I have the answers, let us approach the issue in the spirit of joint inquiry. In this way, we can share our concerns and insights so that together we may arrive at a clearer point of view.

TWO WORDS AT THE BEGINNING

As we look at this matter of "Theological Foundations for Christian Education," I am intrigued at the outset by two things:

First, the reason for the conference itself. The whole study of "Christian Education in a Secular Society" implies that we are up against a new set of circumstances today. We must re-examine our basic premises about the church's role in education because we are in a new age — a secular

age. We cannot assume uncitically that the answers of yesterday necessarily apply today, for the questions themselves may have changed. As E. Mascall puts it,

> The theologian (and one might say every Christian teacher has a responsibility in some sense to be a theologian) has a direct duty to Christians as such, in helping them to live by an essentially unchanging Gospel in an essentially changing world, but, as we have seen, this does not mean that the unchanging Gospel can be expressed in unchanging terms; it would be much easier for us if it could. On the contrary, the terms themselves — and their meanings — are constantly changing, and it is this that makes the theologian's task one of extreme difficulty. That there is an unchanging nucleus of belief and practice to which the Christian is committed he is bound to hold; that any particular expression of it is absolutely permanent and immutable and complete he may well doubt. (1)

The particular form of this problem today is to communicate the "unchanging nucleus of belief" in a world which is becoming increasingly secular in its approach to life. Speaking of Western society, Langdon Gilkey describes the process in this way,

> By secularization I mean the absence of the religiously transcendent or ultimate dimension or reference in all the facets of life and the consequent derivation of all standards and goals solely from the natural and social environment in which men live. It is as if for our age the receiving set for religion had been turned way down or in some cases turned quite off. For multitudes of us, and they seem to be the most characteristic of our time, no experience of God is either expected or felt. No word from God listened for or heard and no command from God received or obeyed. To many the question of existence or experience of these things is not even intelligible or meaningful. Most of us go about our lives quite as if there were no God at all and until tragedy or something equally forceful strikes us, we do not notice this lack. In the ordinary course of life we Christians, lay, cleric, or theologians, make our daily decisions about people, events and ourselves largely

from standards borrowed from and shared with the society around us. (2)

Gilkey, of course, is not saying that this secularized world is not God's world. Along with many other writers he affirms that the "saeculum" simply means this age and that this age is God's to no less degree that every other age has been his. What is significant here, if we follow this point of view, is that many persons have ceased to recognize in any meaningful way the presence of God in life. They operate in a world where it seems that God either is absent or has ceased to exist for all practical purposes.

No doubt this sort of secular climate is to some extent true of African society also. The problem for the church in this sort of society, of course, is to relate its mission to the needs of the world without losing its own identity. Because the church must exist in society, it is under pressure to assume the shape of that society instead of transforming it from within. Throughout our discussion today it is important to keep this problem in mind.

Second, the relationships of foundations to the structure built upon them. The usual way of approaching the question of the nature of Christian education is to start with basic theological principles and to see where this may lead in terms of educational theory. This can result in ignoring the nature of education itself. If Christian education is to be the house built upon our theological foundations, we must be concerned with the integrity of both the structure and the foundations. Although the material of the foundations must be carefully preserved, the form in which it is used will have a direct relationship to the shape of the structure built upon it. In other words, we will not be speaking here of the entire scope of theology but only of those aspects which relate to the building of a theory of Christian education that will be useful in a secular world. What is more, we begin with some idea of the educational structure itself.

Bearing these two points in mind, I suggest that we do a rather daring thing. Let us look first at the nature of education itself as it is understood today. From this process we may obtain a clue as to why the church is

involved in education at all, for involved it is. From its earliest days until the present, the church has taken seriously Christ's command in Matthew 28: 18—20. There was a reason for that command.

THE CLUE IN EDUCATION

Education is concerned with persons and how they learn. It has always been so, but sometimes this basic fact has been forgotten. For example, there was a time not so many years ago, when education was thought of as a simple process of transferring certain subject matter from the mind of the teacher to the mind of the pupil. The process was centered in what the teacher did with little regard for what was happening to the learner. As a result educators were frequently disturbed to find that either very little change had taken place in the pupil or the change that did occur was different from what had been intended.

With the development of educational psychology, however, fresh attention was focused upon the learner. Educators came to see that the whole process of education was futile unless after the experience the pupil was somehow different — and desirably so. The emphasis shifted from what was going on outside the pupil to what was going on within him. The pupil himself became the object of much study, and aims for education began to be formulated in terms of desired changes in him.

As is often the case when any new idea is introduced into a field, some enthusiasts carry it to extremes. To many persons education became a matter of focusing so completely upon the learner that his interests and whims became the controlling factor in education. The result was bitter controversy between the "traditionalists," who emphasized transmitting content, and the "progressivists," who emphasized the learner. Unfortunately the discussions tended to generate more heat than light, and education generally wallowed in confusion while the values of both systems were in danger of being lost.

In recent years, however, a new wave seems to be growing in education which reveals a more sober blending of insights. Educators now speak of education as a

"teaching-learning" process. There is full recognition that the aims of education must be those which are regarded as important by the educating community. Ways must be found to make essential content from man's heritage available to the pupil in such a manner that he can learn it. At the same time there in an awareness that the pupil himself must do the learning and that subject matter is sterile unless it has meaning for him.

Education, therefore, may be thought of as that process whereby the community seeks to assist the learner to assimilate, react to, integrate, and use those elements of its heritage which are most valued and relevant in such a way that he may grow in his own person and make the greatest contribution to the common good.

Now obviously this sort of definition is not adequate for the church's concern for Christian education, but there may be a clue in it none the less. Education is concerned with certain changes which take place in persons — how they think and feel and act. Is it fair to say that God is also interested in persons and the changes which take place in them and their relationships to him? Indeed the whole thrust of God's redemptive activity in Christ is evidence of his concern for man and the creation (John 3: 16). This is not to imply in any sense that man somehow merits this concern, but God seems to care not only about man's present condition but also in the way His power can reshape man within a continuing relationship. Is it not true that God has certain purposes for man and that it is important how man responds to and grows in relation to them? These purposes clearly are not the same as those of education in general as conducted in secular society. They have a different focus which reorients entirely whatever role God has for Christian education in the total preparation of a man to serve Him.

In order to see this, one has to dig beneath the surface and discover the real basis for Christian education in the nature of Christianity itself. In other words, we must unearth the theological foundation. The Christian religion is not a set of high ideals which are to be passed on from one generation to another. It is not certain abstract,

propositional truths about God and life. Christianity is concerned with a dynamic, living relationship between God and man. This is the ground of all being, of all reality. This is the fiber from which the fabric of every moment of life and all of eternity is made. Before we presume to state what *Christian* education is and ought to be about, let us review our understanding of the persons in this Christian God-man relationship. First, of course, is God.

THE GOD WHO ACTS

As soon as we begin to talk *about* God objectively, we are in danger of reducing him to an idea. When the early Christians spoke of God, however, they were talking of Someone whom they knew intimately. While they could not comprehend all about him, they could know him as person knows person. This kind of personal knowledge is possible only when the one who is beyond human knowledge chooses to make himself known; and this God did. He revealed himself, the one Holy God, in three ways or "Persons-to-be-known." Eeach of the Persons of the Trinity is involved in the God-man relationship. with which Christian education is primarily concerned.

The Father: In his interpretation of the First Article of the Apostles' Creed Luther sums up his view of this Person of the Godhead in this way: "I believe that God has created me and all that exists. He has given me and still preserves my body and soul, with all their powers. He provides me with food and clothing, home and family, daily work, and all that I need from day to day. God also protects me in time of danger and guards me from every evil. All this he does out of fatherly and divine goodness and mercy, though I do not deserve it. Therefore I surely ought to thank and praise, serve and obey him. This is most certainly true." (3)

Jesus used the term "Father" for God. In our day something has been lost from this concept because of the way in which fatherhood has been softened and sentimentalized. In the patriarchal society of Jesus' time, however, the father was unquestioned head of his household, brooking no challenge to his authority, showing his love through concern, care, firmness, and mercy. The child of that era recognized the father's position and expressed

his love through gratitude, honor, and service. The word "Father", rightly understood, expresses most adequately the God-man relationship.

The Son: The heart of the Christian gospel lies in God's revelation of himself in the Person of Jesus Christ. Taking upon himself the form of man, he made clear the extent of his love through the life, death, and resurrection of the Son. This supreme act of God on behalf of man was made necessary by man's own sin and separation from his Father. As the writer of Hebrews states it, "Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted" (2: 14—18). The gospel then is the good news of what God has done to redeem man through Christ and restore man's broken relationship with him.

The Holy Spirit: Because of man's sinfulness, man is incapable of accepting the saving work of Christ by his own strength. God comes to him, therefore, in the Person of the Holy Spirit, calling him through the gospel, enlightening him through his truth, accepting and sanctifying him by grace through faith. This activity of God is the energizing element of the Christian life. As we shall see in a little while, it is the work of the Holy Spirit which makes Christian education possible.

MAN THE OBJECT

The object of God's concern and love is man. In the words of the Scriptures, "God created man in his own image" (Genesis 1: 27). This does not, of course, refer to some physical likeness but to the fact that that which is most characteristic of man's real being is similar to God. In amazement the writer of the eighth Psalm says:

When I look at thy heavens, the work of thy fingers
the moon and the stars which thou hast established;
what is man that thou are mindful of him,
and the son of man that thou dost care for him?
Yet thou has made him little less than God,
and dost crown him with glory and honor.

This unique characteristic of man which separates him from all other earthly creatures is his "selfhood" or "person." It must not be thought of, however, as a kind of animating spirit which inhabits the body but is distinct from it. Man's self is the totality of his being. The Bible has no exact equivalent for the word "self," but Paul uses *soma* (body) and *psyche* (soul) in such a way as to indicate that the two can never be taken separately.

God's purpose in creating man in his image was to make it possible for man to live in fellowship with him. Man, as a person, could respond with love to the love of his Creator, also a Person. In order for man to love, however, he had to be free to accept or reject God's love. He had to be capable of saying either "yes" or "no" to God. The historic tragedy has been that man chose to say "no". Not only did he reject God's love but he also rejected God. Proudly he tried to become his own god, to live independently from his Maker. This rebellion against God is the essence of sin. It has corrupted man's original nature and broken his relationship with the Father.

Today we still find man in this complex condition. On the one hand, he retains the image of God. On the other hand, the image is marred, and he is separated from God by his sin. Since man is captive to sin, he is no longer free to live close to God. He cannot heal the broken relationship himself even if he should choose to do so. Only God is free to break man's bonds and recreate the original relationship, and this God has already done. Once and for all, God has redeemed man from the consequences of his sin through the life, death, and resurrection of Jesus Christ. Now God eagerly seeks man with the good news of what has been done for him. When man responds in love and gratitude to the call of the Holy Spirit, the right relationship is restored. He lives again as a true son of God.

From the standpoint of education it is important to note two things. First, nothing that man can do can achieve his salvation. *Man cannot be trained educationally to be a better and better person until he is good enough to meet God's demands.* The initiative for man's redemption must be God's. But second, and just as important, *man can be changed through the work of the Holy Spirit so that he responds in faith to God's grace.* When this happens sustained and nourished by the Holy Spirit, man can grow to greater maturity within his relationship with God and in his relationship to fellow men. This man who is made in the divine image can learn to be a more fitting servant of his Lord and a witness to others.

SOCIETY THE CONTEXT

At the beginning of this paper we discussed briefly the secular character of the society within which man moves today. It is the unavoidable context of his every activity. Even in the privacy of his most secret place, he cannot escape the world which presses upon him. Although the world seems to have forgotten its Creator, it is no less the arena of God's activity. God does act within the events of life.

According to the Lutheran doctrine of the two realms, God acts in the world in two distinguishable ways. On the left hand is the realm of the social order or the state. Here God protects man through civil law. On the right hand is the realm of the Gospel where God redeems man within Christ's body, the church. We shall speak further of this area of the Gospel in a moment. At this point, however, it is important to note that the realm on the left is often thought of as having only the restrictive function of the law. Such a view is too narrow. The state also has a God-given responsibility for the welfare of its citizens in a positive sense. One aspect of this responsibility is to insure that each man can be educated for a full and wholesome earthly existence.

In his lecture at the 1965 Lutheran World Consultation at Jerusalem, however, Siegfried Hebart of Australia issued this warning.

> We are living in an age when we can no longer so confidently assume, as Luther did, that even in the secular realm man is aware of being under God and of the need to do the will of God, that is, in the area of human relationship, in one's vocation and within such ordinances as the State, marriage, the family. The patriarchal society has given way to the pluralist society, values, norms, traditions, customs, communal relationships, have disintegrated or disappeared and positivism, materialism, phenomenological existentialism, nihilism and empiricism have removed God from the secular realm. There are the basic changes in the structure of family life, the tension between the generations, an exaggerated self-consciousness of youth and of nations, there is mobility and its effect, the mass media and their dominant influence on patterns of life and thought. One can say that common basic structures and generally recognized value systems have widely collapsed. Can education still be effective in such a situation when so frequently there are no values to which it can be related? (4)

It is precisely at this point that one begins to see most clearly the role of the church as it emerges from the very nature of the church itself.

THE CHURCH THE CHANNEL

God's redemptive activity for man does not go on in a vacuum. The organism which God has created to serve as the channel for the work of the Holy Spirit is the Christian church. Several things need to be said about the nature and function of the church.

First, the church consists of a group of persons who have been "called out" *(ekklesia)* from the world by the Holy Spirit to be redeemed by Christ. They are not bound to the world but are in the world to serve God's purposes.

Second, this group is a true fellowship *(koinonia)* of believers, capable of seeing self and world from God's point of view. As Lewis Sherrill puts it, "The Christian community by virtue of its own nature is in the unique position of being a true community of living persons, but

of being able also at the same time to stand above itself and view itself under the light of revelation and eternity." (5)

Third, this community forms the *Body of Christ* upon earth. It is not simply some form of organization but a living organism of which Christ is the head and his followers are the members. The members, guided by the Head, seek to do God's will in this world.

Fourth, this is a *worshiping* community. Where two or three are gathered together in Christ's name, he is in the midst of them. In its worship the church strengthens the lifeline of communication with God through prayer, praise, thanksgiving, and hearing the Word.

Fifth, this is a *redemptive* community enveloping its members in the love of God as each member becomes as a Christ to his neighbor. In addition the church has been entrusted with the Word and the Sacraments, which are the means of God's grace in dealing with men.

Sixth, this is a *witnessing* community. This witness is made through the total life of the community, the preaching of the gospel, and the teaching of the Word.

Seventh, this is a *serving* community. God's witnesses are sent to serve their fellow men, inside and outside of the church, doing in love those acts of service which love prompts.

When one lists some of these basic characteristics of the church, it becomes immediately apparent that no part of the church lives up to the full measure of them. Made up as it is of very human people, simultaneously sinful and redeemed, the church is always guilty of an imperfect witness. "Yet the most important justification of the Church's life is not the perfection of its members so much as the ability of the corporate life of the Church to point beyond itself to God. It is the function of the Church to provide instruction and leadership in Christian truth and living, not only by its preaching but also by its entire educational program." (6)

THE NATURE OF THE CHURCH'S EDUCATIONAL TASK

Early in this paper we attempted to define what the nature of the educational process itself is. Through an examination of theological foundations, however, it should be apparent that the church's educational function is specialized. It is not responsible for the totality of a man's learning. Much of a man's general education properly falls within the area of responsibility of the state or the social order. In general (or secular) education it is assumed that the authority to teach and determine what should be taught comes from the community. There are two poles to the process, society and the learner. The interaction between these two poles, as the community seeks to guide the development of the learner toward those ends it deems desirable, is education. Although the secular state may unwittingly serve God's purposes in this process, it does not normally see its educational mandate as being other than from its own people.

In Christian education, however, the situation is different. The educating community in this instance is not the society but the Christian church. The church can never assume that its authority to teach comes either from society or from the consent of its own members. The church's authority to teach comes from God. Just before his ascension, Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28: 18—20)

But Christ did not simply give his followers a command to teach, he also told them that they would receive power and guidance through the Holy Spirit. "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1: 8). "The Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (John 14: 26).

Since the church derives its authority to educate from God, it is apparent that Christian education involves not two poles but three — the learner, the educating community (church), and God. This changes its dimensions completely from secular education. The meaning and purpose of Christian education must come from the source of its authority, God.

In our examination of the nature of God, man, and the church, certain things were evident which have profound implications for Christian education. God, who made man, seeks to redeem and sanctify him. He desires that man shall live in a relationship of love with him and with other men. In this divine activity, God is always the initiator, and man is always the recipient. Man cannot even respond to God by his own volition. He needs the gift of faith given by the Holy Spirit. God grants this gift and means of grace within the body of Christ, the church. The church, as a communion of saints brought into being by the Spirit, witnesses to the individual with the gospel of what God has done for him in Christ.

Now what does all this mean for Christian education? Simply this: the church fulfills its function as the body of Christ only as it becomes the channel through which the Holy Spirit acts to restore man's proper relationship with God. This activity of the Spirit can occur through and within any of the ministries of the church as long as they are oriented to the gospel — preaching, worship, sacraments *and education.*

This means further that each teacher in the church's educational ministry at all times must be a channel himself for the Holy Spirit and a witness to the Gospel. Christian education takes place when the learner responds to this witness through the Spirit and himself becomes a witness. All other forms of learning within the Christian community must be dependent upon and related to this basic response. Otherwise what purports to be Christian learning degenerates into moralism or the mere acquisition of information. When the individual does respond in faith to the gospel, he can grow through grace into a mature disciple.

As the writer of Ephesians put it, "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love. (4: 4—16)

As in all of its ministries, therefore, the church fulfills its educational function when its efforts are directed toward the accomplishment of God's purposes for the individual, his growth within the God-man relationship. One Lutheran Church body states this responsibility in the following way:

"Inasmuch as the Church, as the Body of Christ, seeks to become more effectively that community of believers in which the Holy Spirit calls, gathers, enlightens, and sanctifies individuals in their relationships with God and their fellow men, the church's central educational objective, therefore, shall be —

"To assist the individual in his response and witness to the eternal and incarnate Word of God as he grows within this community of the Church toward greater maturity in his Christian life through ever-deepening understandings, more wholesome attitudes, and more responsible patterns of action." (7)

The fact that the central objectives uses the phrase "as he grows . . . toward greater maturity in his Christian

life," is not accidental but calculated. It is a recognition that Christian maturity is not a fixed point at which one may arrive and stop. For the Christian, as long as life lasts, there is always a tension between being and becoming. A person must live as a Christian and at the same time keep growing into a more mature and effective servant of his Lord.

THE UNIQUE CONTENT OF THE CHURCH'S TEACHING

To say that a person needs to grow within the God-man relationship toward mature manhood provides a general direction for Christian education, but we still need to look much more specifically at what the content of such teaching involves. The church cannot busy itself with purveying vague suppositions and generalized ideals. In the long procession of the centuries, it has come to regard certain things as important to one's relationship with God. Born out of the experience of men living close to God, these things become the substance of the church's message and its teaching. These are the things which have stood the test of consequence through time. They become the body of heritage which is valued because it has come through God's activity in life and because it remains relevant to life. This heritage the Christian church seeks to communicate from one generation to another because it holds this heritage to be essential to the individual's growth toward Christian maturity.

Time permits us to give attention to only one aspect of this heritage — the Bible, but this forms the most vital content of the church's teaching. Here is no ordinary book which can be ranked with man's own literary efforts. The Bible is diferent, for in its pages man may encounter God's Word in a special way. "The central purpose of using the Bible in Christian education is to prepare the way for man to perceive God and respond to him in the present. We may call this the purpose of the continuing encounter." (8)

At first glance the Bible would seem a strange medium to fulfill this high function. In one sense it is not a book at all. It is a collection of writings which were accumulated over centuries. These writings take almost every conceivable literary form: poetry, narratives, sermons, codes, histor-

ical records, letters, allegories, dramas. One biblical scholar likens the Scriptures to a great city which has grown up over many years. It is made up of many different kinds of buildings, each with a special purpose and each with its own style of architecture. And yet there is a unity about the city. Its parts are related by the swirling stream of life which flows through every area of it. It is this kind of life stream which throbs through the Bible and gives it its unity. The Scriptures are the written record of God's pursuit of his purposes for man and man's response to that pursuit. But the Bible is more than a record; it is a witness to God's own revelation of himself in life.

Just so in the Bible we are brought into the historical presence of God as he performed his mighty acts through his chosen actors.

> What we are reading about in the Bible are the instruments of God, called by him to be his servants, and sent into the world to be its salt and leaven and light. As we read about God's servants, we must always remember that it is not they, but the Creator himself who is the real power, the ultimate dynamic, the concerned Person, the saving God. If we forget this, the Bible takes on the appearance of a story book relating interesting tales of certain ancient people. This is not the Bible. The Bible is God's Word, the grand drama which he is producing. He wrote the play and directs it. He gives the cues. He is the actor whose actions develop the plot, whose lines provide the understanding, whose presence gives character to the play, and who, when he speaks the last line, will ring down the curtain . . . Through the power of faith the Word of God lives. From its beginning to its end, the Bible is a work of faith, written from faith in order to evoke and strengthen faith. (9)

When we understand the true character of the Bible, this influences what we do with it in Christian education. It means that we must always be concerned with what the Bible is actually saying and not with what we would like to have it say. This means resisting the temptation to warp the biblical message by making it speak neat little moralisms rather than listening to catch the deep-sounding

tones of God. Furthermore, we must deal with the Bible forthrightly and acknowledge what sound scholarship has been able to show us about the form and nature of these writings. We cannot shy away from the questions which arise in the mind of any thoughtful person who reads the Bible in this scientific age. Such problems must be handled honestly, returning always to the central question of what each passage tells us about God and our relation to him. Stripped of all human efforts to slant or distort its message, the Bible speaks clearly and forcibly as the Word of God. If time permitted, one could cite many other areas of emphasis for Christian education: doctrine, ethics, church history, worship and the whole range of life involvements with which modern man is concerned. These matters give scope and contemporary significance to Christian education, but God's Word speaking through the Scriptures provides a touchstone of meaning which transforms the rest and gives them a dimension of the ultimate.

ONE WORD AT THE ENDING

The line of reasoning which we have sought to follow in this presentation has been designed to show that the church has a concern for the total education of a person when we think of education as the teaching-learning process intended to change that person's life. At the same time, the church does not have the total responsibility. It shares this in God's economy with the state and to some extent with the family. The tragedy in contemporary secular society is that both state and family often have drifted from those values which seem God's concern in man's education. In Siegfried Hebart's words,

> In this situation the Church has clearly a huge and wonderful task in regard to education. It is here that the theological consideration of the place and significance of education in the light of Law and Gospel becomes relevant. It is the duty of the Church to co-operate in the work of education, also with non-Christians, so far as this is compatible with the gospel. The Church must love, it must exhort, warn and counsel, help, watch, show pastoral concern, conduct a dialogue, and place its own insights and experience in the field of education at the disposal of those who are responsible for guiding and formulating educational policies. This

is vicarious service; and part of this service is to share in the mistakes and their consequences in the field of education. Above all the Church will emphasize that the Christian takes the world more seriously and that the secular is never left to itself but is *under God* and His will, that God is Creator of all. (10)

But the church must do more than these things if it is to fulfill its own responsibility for the education of the Christian. Modern, secular man wanders lone and confused in a universe that has become strangely alien to him. The familiar landmarks of tradition are either gone or clouded by questioning. Into this miasma moves the church with the clean, clear air of truth. It declares that man's meaning is to be found in his relationship with God's ultimate meaning. This will not be easy for the man of tomorrow to accept because it runs counter to so much that his culture conveys. But this is the church's task in a way that has never been apparent before. And precisely because this problem is one of meaning and the way a man perceives meaning, it is a viable area for educational action.

As the church answers God's call in this secular society, it must assert the uniqueness of its message and its task. Contemporary man is involved in inumerable relationships within a host of communities which claim his time and allegiance. If the church enters the lists as just another contestant for his attention, it denies its true character. Although the church exists and moves and has its being in the same environment as the other communities of men, it is also rooted and grounded in another dimension. It has been called into being to serve God's purposes, and he acts through it. When the church fulfills its God-given function, it has the power to transform lives. This is not a human power, which can be turned on and off at will. It is God's power, God active in his community, confronting men through the relationships among persons with his Person. Thus the church holds out to the harried, the lonely, and the disillusioned a new hope. Here is a community that is not transient but eternal, one can find his own true identity, his life's meaning, his redemption. This kind of fellowship itself is the true context of the church's teaching.

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Paper III

THE TASK OF THE CHURCH IN CHRISTIAN EDUCATION

Dr. Herbert G. Schaefer
Consultant on Christian
Education for Asia and
Africa LWF/CWM.

The necessity to give serious attention to the task of the Church in Christian education in Africa has become an urgent imperative.

It is *necessary* if the present extensive involvement of the Churches in education is to have meaning for both the church and society. Unless the churches develop a clearer understanding of the place and task of Christian education in the Church, it is unlikely that they will be able to solve constructively the specific problems which their schools and parish education programs now pose for them. There is need for theological interpretation into specific educational concepts and practices. There is need to understand why the Church should continue to be involved in education at all, especially through full-time schools.

1. It is *imperative* if the churches of Africa are to make a meaningful witness to the Gospel in changing society. The nature and rapidity of the changes are such that there is no precedent in history from which answers can be drawn. The changes are so great that concepts and practices of a few years ago are often no longer meaningful. As one church leader put it, "It is not that what we have been doing was wrong or inadequate; it is that times and situations have so changed that there is a gap not only between older and younger generations but also between the church and society". If the voice of the Church as it proclaims the Gospel is to be heard by society, it is imperative that the proclamation be made in the language and context of society. This means that if

Christians individually or corporately are to witness effectively, it is imperative they do so as those who not only believe but also know how to apply "Salvation History" and "Law and Gospel" to life in changed circumstances. It is imperative that Christian education be concerned with meaning and understanding that individuals may know and witness to the "foolishness of the cross" conquering with all the eloquence, assurance and practicability for life that changing times demand.

2. A rethinking of the task of the churches in Africa in Christian education is *urgent* if the churches are concerned about the salvation of souls. There is no question about the necessity for witness through which the Gospel is proclaimed. The younger churches are evangelizing, are inviting others to accept Christ, are proclaiming the Gospel. Yet, the growth rate of churches is slowing down. Statistics show an increasingly higher percentage of attrition (drop outs) of church members. For example of 37 graduates of a church high school who were sent to the school to be trained as church leaders, today only 6 are serving in the church and only 11 are members of congregations in the church. In some areas of Africa, particularly in Eastern Africa, the increase of membership in cults and pseudo-churches has been phenomenal-often at the expense of the churches.

Studies show that there is a close correlation between the attrition rate and the kind of Christian nurture that is being given by the churches. Where the acceptance of Christ, whether with much emotional fervour by the convert or as a natural inheritance by the second or third generation Christian, has not been accompanied by family adoration and Christian nurture by the Church, faith has tended to become a veneer superimposed on life. As such, it has been ineffective when suddenly faced with the religious pluralism, the economic materialism, and the scientific modernism of 20th century changes.

Studies also show that of those leaving the church in Africa about 80% are between the ages of 14 and 30. Church leaders, pastors, and missionaries have tended to give as a reason for this:

a. External factors such as the demands of education, the challenge of science, and the temptations of materialism.

b. The lack of relevancy to the changing world of the churches' preaching to their people.

But studies of the statistics of Lutheran churches show that those joining the Christian Church each year are most often also between the ages of 14 and 30. In other words, those in the church are leaving the church during the same period of their lives that those outside the church are coming into the church. As the external circumstances are the same for all, the fault must lie within the churches themselves. To discover whether this is true, interviews were held with more than a thousand of those who have left the church.

In these interviews with those who have left the church, a large majority replied to the question, "Why have you left the Church?" with the answer (in one form or another),

> "Because the church has continually said. 'Come to Christ. Come to Christ. He will solve your problems. He will give meaning to your life.' But the Church has never shown us how."

Sons of pastors prefer non-church schools because teaching seems to be more competent, more disciplined, more suited to life, and more considerate of intellectual integrity.

In other words, it is not the Gospel that is irrelevant. It is not a new interpretation of the Scriptures that the people of Africa seek. If it were, they wouldn't be coming to Christ in the numbers that they are through the proclamation of the Gospel. What is needed is a ministry of nurture, of Christian education, which begins the moment the Gospel is proclaimed to the individual and continues until his death, which reaches the individual at all ages in his life through many agencies, which is more than just a proclamation of Christ as Saviour but a meaningful interpretation of Christian theology for life in each church situation. What is needed is the development of a philosophy and practice of Christian education which is consistent

with Christian theology, not a copy of secular education to which the name of the church is given. It means an understanding of the place and importance of Christian education in the Church and the differences that should exist between Christian teaching and non-Christian teaching. And these needs are urgent for the salvation of souls.

A. The Place of Christian Education in the Church: Christian education does not have meaning except in the context of the Church as the Body of Christ, the Communion of Saints — that is, all those who believe. Christian education is that education which is used in the ministry of the Church. The purpose, function and nature of Christian education, therefore, should be centered in the purpose, faith and ministry of the Church.

1. The Church as the Communion of Saints, the Body of Christ: The recognition of the Church as the Body of Christ is essential to an understanding of the task of the Church in Christian Education. Whatever the Church does must be done in relation to the purpose of the Church. As the Body of Christ, the purpose of the Church is the same as that for which Christ lived, died, and arose again, namely, that men may live again in a right relationship with God and their fellowmen. To this end the Lord through His Church redeems and calls all men into the communion of saints in order that they may

believe — theology, faith
adore — worship, liturgy
be — polity, organization
obey — function, task (ministry)

It is important that the difference between the purpose of the Church and the four aspects of the Church noted above be clearly kept in mind. For Christian education this is particulary important because all too often there is a tendency to confuse the two, making a function of the Church the purpose of Christian education.

Purpose always means the goal or objective to be achieved. As such, it "sets the way, determines the means, and assures success." One's goal determines what one is going to do, how he is going to do it, and the measure of progress that one has made in achieving his goal.

Function, or task, on the other hand, is that which is to be done in order to achieve the purpose or goal. It is not the purpose itself.

2. Functions of the Church: By the word functions is meant the tasks that have been given to the Church by the Lord.

Under the function or ministry of the Church, there is not just one but many tasks which are given to Christians individually and corporately, three of which are:

proclamation — kerygma
teaching — didache
service — diakonia

All of these tasks or functions constitute the ministry of the Church. Each is different from the other with its own demands and implications for the ministry of the Church. It should be noted, however, that all three functions come together in the individual and therefore in practice often cannot be separated.

The first of the functions is proclamation, *kerygma*. This is the proclamation of the Gospel that one may believe. It is the call to accept Jesus Christ as Saviour. The Church should never minimize the importance of proclamation. Proclamation is necessary daily. It is the planting of the seed; but it is only the beginning.

The second function of the Church is teaching, *didache*. The Scriptures also maintain that once the seed is planted it is to be nurtured. (Schaefer uses the word *didache*, teaching, to include the more comprehensive concept of "nurture"). In Ephesians 4, 5 and 6, there is mention made of the various callings given to the believers. Some are called to be apostles, some preachers, some elders, some teachers. To what end? Not that they may go out and win souls for Christ, but to the end that all may grow in the love of God and in the love of their fellowmen. Paul makes mention of planting and watering. In Ephesians 6 we are told that we are to grow in the "nurture and admonition of the Lord." Nurture is that which the Lord God does through each one of us. It is specifically mentioned at the end of the fifth chapter and the beginning of the sixth chapter of Ephesians,

and in the first two chapters of Colossians. By nurture is meant watering, feeding, cultivating, caring for, but always with the hope and expectation of response, of that which is to come as a result. Watering and feeding is not done just for the sake of watering and feeding. It is done that there may be growth leading to a fruiting or flowering. The moment the Church proclaims Christ crucified, it has a responsibility to serve as the instrument of the Lord for the nurture of the individual in the Gospel of Jesus Christ. It has a responsibility for helping each individual to know God's Word and to grow in this Word unto the fullness of Jesus Christ.

The third function or task of the Church is service, *diakonia*. This is the consequence of proclamation and nurture, of planting and growth. Man receives Christ and grows in favor with God and man in order that he may serve God and man.

Concerning these three functions, the important thing is that all be kept in balance. An overstress of any one function tends toward a negation of the purpose of the Church and a limitation of its ministry. Service without proclamation of Christ crucified and nurture in the love of God is meaningless. Likewise, a proclamation of Christ crucified without nurture and a call to service may be self-defeating. There is reason to suspect that part of the problem of the churches with respect to their task in Christian education in Africa centers in their failure to keep in perspective and balance the various functions of their ministry. As men with a mission, missionaries were initially and primarily concerned with proclamation, kerygma. Schools were established to this end — that the Church might penetrate communities, reaching children and parents in order that they might believe — that is, to win souls for Christ. For the specific purpose of proclamation it was a valid use of church schools, but its limitations are apparent. Such a purpose is not sufficient for life in terms of salvation history or of an adequate application of the Law and Gospel.

As cited earlier in this paper, from the answers of those who have left the Church, it may be said that an emphasis on proclamation may have been made that was

out of balance with the other tasks of the Church, that made a function into a purpose or objective, and thus defeated the very purpose of proclamation itself. In effect, are not those who are leaving the Church saying that much of life is not lived at the level of proclamation, of acceptance of Christ? If the Christian faith is to be meaningful for life, proclamation must immediately be accompanied by nurture and service. An overstress on one, to the minimizing of the other, leads to heresy — in this case a heresy of evangelism. As noted earlier, we may speak of evangelism, nurture and service separately, and the various callings, agencies, and programs of the Church may be specifically tailored to one or another of these functions; yet, in the individual they all come together. In the individual all must be kept in proper balance and perspective. Failure to do this leads to a form of imbalance, of heresy, that defeats the very purpose of the Church.

B. *Christian Education as Nurture in the Ministry of the Church:* In speaking of Christian education as nurture in the ministry of the Church, it is first necessary to distinguish between Christian education and educational agencies. Agencies are those instruments, programs, schools, that are used for the carrying out of a task, for the achievement of a purpose. They may be used in many ways and for many different functions. Sunday Schools, Vacation Bible Schools, confirmation programs, youth programs, adult education programs, are all examples of educational agencies. As instruments of function, they may be used for proclamation, nurture and/or service. In Christian education they are the instruments through which the Church teaches.

Christian education, unlike agencies, is a function in itself. The result of Christian education may be a service to a community, but in itself it is education, not service. Through a school, a teacher may proclaim the Gospel of Jesus Christ, but the main function of education is to nurture the child in that Gospel that he may grow in a right relationship with God and man. Christian education is teaching and assisting the individual to grow in knowledge, understanding and commitment to the Lord. Christian education differs from secular education in that secular education stresses the transmission of knowledge — that is, man's experiences, for man does not know that which he cannot in some way

or other experience. But Christian education is essentially concerned with change of attitudes. This does not mean that Christian education in anyway minimizes the importance of wisdom, of knowledge, or of experience, but rather centers all wisdom, knowledge and experience in Jesus Christ as gifts of God to be used by man for the stewardship of God's world.

As previously stated, nurture implies feeding, watering, cultivating, encouraging, protecting and waiting in hope for that which is to come. For Christian education it means God's active redemptive power through the teacher. The task of the Church when Christian education is understood to be nurture is to continually bring the "Law and the Gospel" in terms of "Salvation History" to the student in accordance with his need at each particular time.

But nurture also implies growth, a response to the feeding and watering by that which is nurtured (in education, the student) which results in increase, growth, strength, so that ultimately there may be a flowering or bearing of fruit. "By their fruit you shall know them." In other words, Christian education as nurture also requires an attention to man's response by God's help. This means that students are not pencils to be sharpened and put away for future use, nor are the minds of students blackboards, to be written upon by the teacher. Students are individual children of God whose personal integrity and freedom of will is to be cherished.

Christian education as nurture does not simply teach about God, but seeks growth in the student's relationship with God and his fellowmen through God's Word. In nurturing, one never waters just for the sake of watering, or protects just for the sake of protecting, or cultivates just for the sake of cultivating. These things are done that there may be growth, that there may be response. In education, it means that the agencies of the Church serve as the Lord's tools in order that there may be growth, a response on the part of the student. Man is to respond by God's help. For curriculum development it means that it is not enough to present facts and figures or to teach the Bible in terms of its chronology. Such teaching is meaningless unless it

is taught in such a way that the student is given an opportunity to respond in accordance with his need. There is no real point in teaching students the Lord's Prayer so that they can recite it by rote if in so learning it they have not had an opportunity to grow in the love of God, in what God wants of them and means to them, and in what God has to say to them as they face each day's problems.

Plenary Session

Nurture is not limited just to those who have been baptized. This cuts across some Lutheran theological thinking. Traditionally, educators have said that nurture begins after a person has come to Christ. The seed is planted and then it is nurtured. But when baptism is made the point at which nurturing is supposed to begin, it does an injustice to baptism. We are saved "by grace through faith" in our Lord and Saviour Jesus Christ. If this is so, the moment the Word is proclaimed nurture is possible, for who can say when the Lord has worked saving faith through His Word?

For this reason, a school has as much validity in communities where there are no members of the Church

as in communities where there are Christians — so long as it is used as an instrument of nurture, as an instrument through which the Lord comes into the life of the student that the student may grow to a "flowering", a "fruiting" in Christ.

C. The Task of the Church when Christian Education is Understood as Nurture in the Ministry of the Church: When the task of the Church in Christian education is understood as nurture in the ministry of the Church, it means that the Christian Church should have a clear understanding of the context in which Christian education is given.

a. The Context of Christian Education: It has been said that "the Church is directed by God, but is centered in Christ." (Dr. M. Koehnecke) In other words, the Church and, therefore, Christian education in the Church, is caught between two poles — God's Word as spoken of in John 1, and man's life. The task of the Church in Christian education is to make God's Word meaningful in man's life. Thus, the two poles of Christian education are the theology of the Church and man's life in his society.

1. The Theology of the Church: If salvation history is God reaching into the life of the individual, then Christian education must be an instrument through which God calls, gathers, enlightens and strengthens. If Christian education is an instrument of the Church, it must be true to the faith of the Church. Whatever the Church teaches, whatever curriculum design it prepares, should be centered in the theology of the Church. This means that Christian education must not only be faithful to the Scriptures, but also to the confessions of the particular fellowship in which it serves. Why? Because Christian education deals with attitudes and relationships. Attitudes and relationships cannot be separated from faith and fellowship.

There are some who would like to think that Christian education has a theology of its own apart from the theology of the Church. But if Christian education is nurture in the ministry of the Church, then the theology of the Church must be the theology of education and education does have a theology of its own. It is from the theology of the Church that Christian education must take

its rationale and meaning. This understanding is basic; for it is the Church that gives definition, scope, context, and direction to Christian education. It is the Church that gives definition to the word Christian; it is the Church that must say what is to be taught. The faith of the Church, therefore, is all-important for Christian education. Christian teachers need to know the theology of the Church so well that they can apply it in everyday teaching; and curricula and materials need to be prepared by the Church which adequately express its faith. A few illustrations are in order.

Salvation History: Lutheran theological confessions are centered in Salvation History, that is, the recognition that God's dealing with man is in terms of Salvation History. It is a recognition of God's Word for what it is — a living Word, a Word which recognizes man as a child of God, restored in Christ. When? Not tomorrow, or yesterday, but now. Man is continually restored in Christ and he lives continually each moment of his life in the hope of Christ's coming again. As such, only in Christ is there salvation, not in education or any other thing.

The implications of this Salvation History for the task of the Christian Church in education is that Christian education does not mean "teaching religion". The moment one begins to think in terms of teaching religion one becomes man-centered. Religion pertains to that which man thinks about God. Religion is not a description of God's dealing with man, but of man's thoughts about God.

Unfortunately, too much of Christian education has been little more than a teaching of religion. For example, in confirmation instruction, many catechisms are simply questions and answers, all in bold, large print. If Scripture passages are used at all, they are used as proof texts in small, lesser print. In such circumstances, it is only natural that some children miss the importance of God's Word as a living force in their lives. Instead, they base their faith upon what the Church says about God rather than upon God's Word itself.

In fairness, it is recognized that as a teaching procedure, in certain contexts and in certain situations such an approach may be valid, but the moment one begins to

make religion the essence of his teaching, his teaching inevitably becomes a teaching "about God". To put it in a different way, in the Christian Church, when we speak of salvation, we are saying that God Himself comes to man. When we talk about religion, we say what man thinks about God.

The message of Salvation History is that God has come into the life of man from the very beginning of time, when He made us His children, right to the end of time when He will gather us before His throne. In this sense, God's Word is not just a statement of what God has done; it is God's Word in action. In the context of the Gospel of Saint John, God's Word and Work are synonymous. It is the living Word which comes into the life of man and calls man out from among all others to be His child, calls him out to be His people, and as His people to live in the hope of what is to come — to live in the love of Jesus Christ and the love of His fellowmen. For teaching, this means that the emphasis of Christian teaching must center upon relationships, that is, upon right relationships with God and our fellowmen in and through Christ Jesus.

The statements that have just been made are not new, yet all too often the implications of these statements have not been applied to Christian education. For example, we have all read lessons about Abraham. How many times is not the story of Abraham presented thus: Abraham was a great man. He was a good man. Abraham obeyed God. He loved God more than he loved even his own son. Abraham was even willing to sacrifice his son if God so required. Abraham gave up his waterhole in order that there would be no fights between Lot's men and his. Then the lesson ends with the application, "Now you should be like Abraham." This is nothing more than a moralistic teaching, a moralistic teaching which is in every sense of the word meaningless when it comes to living lives in Africa. Its meaninglessness is illustrated by the questions of a student to his teacher, "Why should I be like Abraham? I don't have any waterholes to give up, and I don't have any son that the Lord God is going to ask me to offer up as a sacrifice." A typical teacher's answer would be, "Well, you should be like Abraham in your own life, in your obedience, in your love for God."

In so answering, does not the teacher miss the real point of the story — that even as God claimed Abraham as a sinful, weak man from among a people, who had turned away from God, who were "no people" to be His people and the father of His people, so God claims us in our weakness to be His people in faith and obedience. This is Salvation History. It is a constant realization that each student is a living being whom a living God, as a living Word, reaches to make His own. The urgent task of the Church in Christian education is to develop a teaching that makes Salvation History meaningful in the lives of both teachers and students.

Let us consider a second illustration, namely, Law and Gospel. A second fundamental teaching of the Lutheran Church pertains to the Law and the Gospel. It is not the intention of this paper to give a detailed treatise on the subject of Law and Gospel in Christian education. But there are certain examples which can be drawn to illustrate the place of theology in the context of Christian education.

When we speak in Christian education about Law and Gospel, we must recognize that first of all in talking about the Law we are brought face to face with the fall of man and his continuing disobedience. Disobedience implies rational ability and moral accountability on the part of man. "What a man sows, so shall he reap."

This moral accountability is essential to the functioning of society. Human society is built upon it. Man is judged by his actions and his motives in any court anywhere in the world. Man's destiny is determined, therefore, in a sense, by his character. The Word of the Scriptures does not disagree. The Law says, "Love the Lord your God with all your heart, mind and soul," and "your neighbour as yourself." The Law then concludes, "Do this and you shall live."

On the other hand, Scripture also says that each man is a sinner conceived in iniquity, born in sin. Each one of us also personally knows he cannot fulfill the requirements of this kind of perfection. As we are not perfect, we cannot be perfect. Yet common sense tells us that only on the basis of moral accountability can society exist. This is what

the world teaches and around which all educational philosophy is centered. Rationally speaking, it is the only thing man can believe.

At this point, Christian theology speaks to education. Our faith knows that we are not saved by rational and moral accountability. Our destiny does not depend on our character. It depends on what God has done and is doing for us. God is the person who is acting continually in this world and we are His children. We are saved by the Gospel, not by the Law.

When does the Law come alive in the life of a person? It comes alive when he disobeys. It comes alive when he expects something in return. It comes alive when he judges others. It comes alive when he ignores the conscience of weaker brothers.

We say the Law comes alive when we disobey. True. And this is what is taught in school. This is what secular countries, especially as they move into independence, require of every citizen, for as each country becomes independent, it sees in education that prime tool for the reconstruction of society necessary for its growth and development. It is natural, therefore, that increasing concern and control of education be exercised. It is also natural that governments, as they concern themselves with education, increasingly stress that each educational agent teach not only the precepts of the government, but also morals and ethics. Only moral accountability and obedience can lead to stable government. But the stress is utilitarian, of the Law rather than of faith, the Gospel.

It is quite easy to say that when we disobey we come under the judgment of the Law, but what about when we expect something in return for something good we have done? The moment we bring reward into the picture, are we not again coming under the Law, placing ourselves under the Law? If we say we should be reward for what we are doing that is good, should we not be punished for doing that which is not good? This is the point at which Christian education needs to depart from secular education. Paul says to us over and over again that we, as Christians, live in the Gospel and as such are absolutely and eternally set free from the Law by Jesus Christ.

For everyday life this means that the Church cannot build lives around the "do's and don'ts" prescribed by the Law. Rather, it must build the lives of its people in the freedom of the Gospel. This, in turn, means that every moment is to be a moment of *continuing decision.* If life is a life of continual decision, when we educate we must educate the person as a child of God, meeting him at each period of development in his life in such a way as to equip him to make decisions for himself, not on the basis of rules and regulations that have already made decisions for him, but on the basis of his love of Jesus Christ and his knowledge of the Scriptures. As he makes these decisions, he makes them in the Gospel where he knows that even if he makes a mistake the Lord will forgive him so long as he comes to the Lord, confessing his sins, asking forgiveness, and requesting help to walk in the way of the Lord.

This Gospel emphasis faces the Church with the recognition that God's Word is the all-important thing in the life of each person, of every student. But it also means that if this Word is to be something in which a person grows, there has to be a recognition of man in his life in society.

2. Man's Life in Society: The task of the Christian Church when Christian education is considered to be nurture in the ministry of the Church, means that the Church cannot in its Christian education programs ignore the life of man in his society. Salvation History tells us that if man is a child of God his conscience is so precious to the Lord that the Lord has even limited Himself so that He has never violated the free will of man.

Yet, all too often, Christian education, as practised by various churches, has tended to violate the free will of the student. For example, there are instances where churches require of students that in order to attend a church school, particulary at the secondary or college level, students must sign statements to the effect that when they finish school they will serve full time in the church for two years, or five years, or ten years, or twenty years. This not only tends to violate the free will of the students, but perhaps hinders the Lord's will from being operative in their lives. If the Church is faithful to the Lord, and fair to its people,

can it equate education to Church service? Doesn't such thinking reduce Christian education to vocational education? If education is a ministry of nurture, then it should meet the child where he is, but treat him as to what the Lord will call him to be. Does this not mean that the Church should take care that it does not cause the need of the Church to stand in the way of what the Lord God has in mind for the individual?

This does not mean that the Church cannot or should not run specialized educational agencies for vocational training such as teacher training schools, Bible schools, seminaries, and so forth. Nor does it mean that the Church should not be continually challenging each student to give his life in full time service to the Lord. It does mean that Christian eduaction should be a challenge to serve the Lord, not a one-way ticket to service in the church which one must accept in order to obtain an education.

a. The Individual Needs of the Student: A recognition of the life of man in his society as a goal in Christian education, means first of all that the needs of the student should be recognized. Each student has his own particular needs. These needs are different for each period in an individual's life. They are developmental. Whether in primary village societies, or in secondary urban societies, children grow through physical, emotional, social and spiritual stages of development. If the Church really cherishes each individual as a child of God, then the task of the Church in Christian education is to meet each child where he is and treat him as to what he can become. As in nurture, one should not feed when one should water, and one should not water when one should cultivate. In like manner, teaching should be given in accordance with the child's ability to receive, understand, and utilize. This pertains to all things, even to the language of instruction that the Church uses. If the individual is a child of God, the Church needs to meet him where he is and as to what he may become even in his languages. This means that in primary schools — that is, in village schools, the student's own tongue or the language of their own country should be used when permitted by government. But there are many students who have the potential for going not only through secondary school, but also through college, and

perhaps into universities abroad. For them, education in a foreign tongue is also necessary. In addition, it is also necessary that the Churches maintain standards of education that are high enough for students to continue in other institutions of learning to the maximum that their abilities will permit.

This, in turn, suggests that the task of the Church in Christian education is to develop educational systems that are not a narrow line of education that cater to only some students, or that aim to keep an individual in his community or out of his community, in a town or out of a town. The Church needs to develop many agencies of Christian education that will meet the individual not only according to his needs, but also according to his age level characteristics. It means, for instance, that for Sunday Schools one curriculum may not be enough. In some countries, two or three different kinds of curricula and materials are necessary. Sunday School curricula should be prepared for those who are at the illiterate or semi-literate level and for those who are at the literate level. The difference in the needs of literate and semi-literate people is very great. Literate people tend to think abstractly and deductively, while semi-literate people tend to think concretely and inductively. Yet, until today, the churches have given little attention to such needs and differences.

b. Life Involvements: Meeting people where they are also means an awareness of their societal needs, their life involvements. Life involvements, that is, the challenges and problems of a society are not hard to ascertain. What is difficult to know is what they really mean to the individual. It is at this point that evaluation studies can be helpful. Such evaluation studies should be for growth and for planning, evaluation studies in which the entire church is involved. Only when the church has conducted such studies, will the church be able to realize more fully what it should be taking into consideration in its teaching programs and in the preparation of Christian education curricula. A right understanding and use of life involvement helps the church to recognize the trend of the times and it gives meaning to what happens so that its people are equipped to meet changes as they take place. It would be very simple if the church could keep everybody exactly as they were

ten or fifteen years ago, or as they are now. It could then educate people according to a pattern. But it cannot do so. It must educate people to make God-pleasing, life-meaningful decisions, not to memorize facts, rules, regulations, which may not be pertinent tomorrow.

D. *General Objectives:* The consequences of change in Africa mean for the task of the Church in Christian education that it needs to set for itself general objectives. Only when one knows what he believes, what he is, and what his objectives are, can he find meaning in changed situations. Unless general objectives are clearly spelled out, one tends to take refuge in tradition or legalism. Both tradition and legalism are inadequate for meeting change. They imply a static, unchanging position. Change requires flexibility. The Gospel is constant. As such, it is the Word of God that determines the objective, but the objective must also be geared to the various ministries of the Church. Christian education in Africa and Asia is in question today partly because realistic objectives have not been spelled out. As a consequence, teachers are asking the church, "What do you want us to do?" And churches are asking teachers, "What are you doing?" Because general objectives have not been established, pastors and teachers often do not know what to do in their educational programs as they face their changing world, and churches are finding it difficult to evaluate their Christian education agencies in such a way as to know their value or what to do with them. General objectives set by the churches for all their agencies of nurture are not luxuries but imperatives, especially in changing societies.

E. *Flexible Use of Agencies:* Another task of the Christian Church in educational centers in flexibility — flexibility not in the faith of the Church, but in the means used for the proclamation of the faith. By means is meant the educational agencies of the church. An agency itself has no validity. A school, a Sunday school, a Vacation Bible School, none have any validity in themselves. They are valid only in so far as they are the tools, the means through which the general objectives and functions of the Church are achieved. As such, the churches need to be ready to start, stop, extend, or modify each and every agency according to its objectives. Only when this is understood

and practiced, can the educational agencies of the church be made to be really effective in the ministry of the Church.

F. *Broad—Based Parish Education Programs:* The task of the Church in Christian education as nurture also requires that the churches need to develop broad-based Christian education programs. This is necessary: 1) to reach as many children and adults as possible, and 2) to avoid being without any means for nurturing in Christ if and when government control makes the use of any one or two educational agencies impractical. Several churches are now suffering in their educational programs because they centered all of their nurture in church schools. When governments, for one reason or other, took over the schools or curtailed the Christian teaching given in schools, not only were the day Schools lost to the Church as effective means of evangelism and nurture, but very often so also were the Sunday schools, Bible schools, etc., because they too, were run by the teachers of the schools.

G. *Christian Education Curricula and Materials:* The task of the Church in Christian education as nurture also requires that the churches of Africa give major attention to the development of Christian education curricula and materials which are prepared for this day and for each culture. It seems as if it is assumed that if a school is run by the Church and its teachers are Christians, they should be able to teach the Christian faith with the Bible as their textbook. Considerable attention has been given to teacher training programs. However, recent studies show that teacher refresher courses and training programs held during the past ten years have been largely ineffective. The average teacher is just not creative enough and imaginative enough to prepare challenging lessons that are adequate to the changing situations in Africa today. The lesser the amount of educational training a teacher receives, the more imperative it is that he or she be given adequate helps in order to teach. As for students, it has long been recognized in secular education that textbooks, workbooks, and activity materials are essential for learning. Is not the same true for religious instruction?

Today increasing attention is being given by the churches of Africa to the need for Christian education curricula and

materials. Efforts are being made by the churches in Ethiopia, Liberia and Tanzania, to develop curricula design and materials. As the task is demanding, it is best served by cooperative endeavors between churches using the same language and having similar cultures and theology. The task is not one that will be quickly or easily accomplished, but it is one that needs to be met honestly and seriously.

H. *Teacher Training:* The task of the Church in Christian education as nurture means that continuing and increasing attention must be given to teacher training. At the World Conference on Christian Education of the Lutheran Church — Missouri Synod, held in Hong Kong in February, 1968, it was suggested that teacher training should include core subjects in theology, such as Dogmatics, Old and New Testament studies and Church History. It was also suggested that pastors should be given core subjects in Christian Education such as the Philosophy and Psychology of Christian Education, Methods of Teaching, and the Administration of Educational Agencies. A further suggestion was made that the teaching profession should be given more recognition as a ministry of the Church. In effect, the conference was saying that ministers teach and teachers minister. No matter what theology the church holds, what general objectives it has set for Christian education, or what teachings are presented in teachers' guides and students' materials, it is, in the last analysis, the teacher who has to bring these things to the student. It is the teacher who has to present God's Word in that spirit of adoration and worship, in that commitment to the Lord Jesus Christ and His love that makes all things meaningful to the student and centered in Christ Jesus. It is the teacher, for instance, who in teaching mathematics perhaps does not teach when he teaches that two and two equal four that Christ died on the cross, but certainly teaches that the knowledge of mathematics is to be used for God's glory because God died on the cross for us. The task of the Church, therefore, is to cherish and encourage and train the teacher as a servant of the Church in the ministry of nurture in the Church.

I. *Relationship of the Church to the State:* The task of the Church in Christian education means that consideration needs to be given to the relationship between the Church

and State in education. Scripturally, what is the realm and responsibility of the State and what is the realm and responsibility of the Church? Christendom has never been agreed on this. Certainly Luther's teaching of the Two Realms has much to commend it. But in these times when even the ideology of government is changing, is there not a need for the churches in Africa to interpret their doctrines not just to Christian education in general but to Christian education *in particular*. Not just indigenous formulas, but meaningful statements of God's truth need to be made which can give direction and control. What about issues as: grant-in-aid from state governments for church schools, regulation by governments for the appointment and control of staff, for the admission of students, for the setting of curricula? Are these just practical issues or are there theological precepts on the basis of which decisions should be taken?

Conclusion

Let us take heart and be optimistic for the Lord is with us. The Lutheran Churches of Africa are deeply committed to Christ. Some have hesitancies about what they can do. Personnel and finances are limited, but the consequences and imperatives mentioned in this paper are not such as are dependent on finances. They can be met by people filled with the power of the Holy Spirit, rooted in God's Word, with general objectives clearly spelled out, and a willingness to use every means possible to proclaim, nurture, and serve as disciples of Christ.

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Paper IV

OBJECTIVES OF CHRISTIAN EDUCATION IN THE LIFE OF THE LEARNER

Mr. Musa Aron, Director, Literacy Campaign, Evangelical and Lutheran Churches, Asmara, Ethiopia.

What is Christian Education?

There is a vital question which the Churches in Africa are asking themselves today: "What is Christian Education?" Church leaders, Church councils, Church educators, Church teachers and Church members have different understandings and different answers to this question. Because Christian Education is interpreted by each of these groups in different ways, the expected objectives are somewhat confused. That is why the question is raised.

Since the advent of Mission Societies and later since the establishment of National Churches, Christian education has been given an important place. Millions of people have been recipients of this kind of education, and this is a fact that we cannot deny.

But, we should concern ourselves with the quality, not the quantity of this Christian education. Have the Churches really provided adequate Christian education? Have children, youth and adults grown in Christ because of this Christian education? Has the Church through this programme made her members aware of their responsibilities as Christians to teach others? Has the Church taught its members to have the right relationship between and understanding of others of different religions faiths?

Christian education is not to be confined to Christians only, but should include these factors. The Learner becomes confused in his understanding of the "right objectives" governing his life, if the Christian education programme is incomplete.

Christian Education as I understand it.

Christian education should be as complete as possible in its quality but not necessarily in quantity. Our purposes in all kinds of education, including Christian education, are the achievements of the following goals:—

a) to impart knowledge
b) to accept the knowledge
c) to practice the knowledge
d) to transfer the knowledge to others

Imparting Knowledge:

When it comes to imparting the knowledge contained in Christian education we must start with a firm foundation and working from this toward the building of a solid structure of Christian life. In doing so, the Church must pay the uttermost attention to the Learner, neither overloading him with considerations beyond his capacity to comprehend, nor simplifying the subject matter to below his ability to reason, understand and accept. Whereas all Christian education aims at a common end — maturity in Christ — the approaches used and the presentation should vary with the individuals being taught. We have both rural and urban situations. We have people of varying standards of living. We have both Church members and non- Church members receiving Christian education. All of these need different consideration in imparting knowledge.

Accepting Knowledge:

Knowledge is learned, especially if it is imparted in such a way as to be related to the needs of the Learner. But learning certain knowledge is not to be an end in itself. Many times we seem to be satisfied with such an end. The Learner must also accept what he has learned. The Church has the responsibility to provide Christian education in such a way as to pave the way for the Learner's acceptance of what he is taught.

Practicing the Accepted Leaning:

Accepting a learned knowledge means believing in it. When there is belief one is expected to practice that which he believes in. This is one of the most difficult steps. The

ultimate aim of Christian education is to help individuals to practice in their daily lives that which they have been taught, have learned and accepted. But this is a place where the Church feels somewhat inadequate. Here is the place where teachers, Sunday School workers, youth workers feel that they have completed their duty and here is the place where preachers, pastors and Christian writers do not know where to begin. There must be a link between the imparting, the learning, the accepting and the practicing of Christian knowledge. There must be a link between those imparting Christian knowledge and those whose responsibility it is to continue the nurturing of this knowledge.

Transferring the Knowledge:

Christian education is never meant to be enjoyed only by the holder. The Learner must also have learned that he has the responsibility to transfer what he has learned, accepted and practices in his life to others. In a sense Christian education is a loan and it is repaid through transferring it to others.

Problems.

There are certain problems arising from the Churches' understanding of Christian education, and therefore the way in which it is carried on, which need to be solved.

Sometimes we find that the term Christian education means a subject in the curriculum and it is treated as any other subject in the curriculum of our Church institutions. The Learner fails to see differences between Christian education and other subjects like arithmetic or history or geography, and they also fail to see connections between these subjects and the subject matter of Christian education. There is either, in several of our schools, the total secularization of all subjects or an overemphasis of secular subjects because of a fanatic fear of other religious sects. It is often difficult to tell when in meeting persons from such schools, whether Christian education has had any effect at all upon their lives.

There is also the danger of including Christian education in the timetable only as a formal sign identifying our schools as Church institutions. Thousands of pupils attend

these schools, both Church members and non-Church members. Since Christian education is part of the aim of these schools, all pupils are supposed to receive benefits from this programme. But the question is, what can we contribute, and how much can we contribute towards the framing or formulation of these pupils' lives? Once they leave our instutions, where do they go? Whose fault is it if Christian education has not effected their lives?

Let me illustrate this point. Suppose one of our Secondary Schools includes Greek as a compulsory subject, what benefit do our pupils derive from such a subject which really helps them in their lives today where they are? There is practically no benefit from such an objectiveless requirement. But sometimes our Christian education is presented as just such an objectiveless requirement. Christian education must be taught as practical, useful and understandable knowledge. The Church should take every care to see that Christian education is in fact being communicated to the pupils and helps them in their relationships with others.

Who are the Learners?

Often the main group of learners are Church members. In the case of these learners, they receive Christian education as children in Primary Church Schools and Sunday Schools, and as young people in Secondary Schools, and in Youth Associations, and as adults in Bible classes and regular Church services. Some of these Church members do reflect the effects of this spiritual learning in their lives. Their lives and their relationship with God and man are marked with the qualities that identify a good Christian. But these are very few.

We find that the majority of the Church members, who have equally participated in the learning in these programmes of Christian education in the Church, are quite different. We find that they become disinterested in the whole concept of Christianity as they become young people and adults, but we also have found it difficult to foresee what the effect or defects of these programmes of Christian education would be. Now, where is the fault to be found. Is it the Learner or the Christian education programme and its presentation that is to be blamed?

The natural human weaknesses of man are recognized, but we also know that improvement and correction is possible, and that the effective presentation of a programme of Christian education does accomplish this. How much interest we stimulate in the life of the individual, how much consideration we give to the different and the individual situations of a learner has much to do with determining how our aims and objectives are fulfilled.

Another large group of learners are non-Church members participating in our Christian institutions and associations. These may be Christians of another denomination, but they may also be non-Christian and Christian education as taught by our Churches is a complete novelty to them.

In fact, these non-Christians, during their first contacts with Christian education are apt to learn faster than the Church members. Learning a new thing is rather interesting in the beginning. The trouble comes when comparisons begin to be made between their own religious view and the new learning. Here the differences appear and large gaps begin to appear; — their search for new discoveries is hindered by insufficient communication. Does this group of Learners require a different technique for imparting the truths of Christian education? The Churches in Africa are hesitant and inconsistent in setting their purposes for teaching non-Church members in their schools. Such questions as these face the Churches:

Shall Christian knowledge be taught as an end in itself?
Shall the purpose of Christian education be to increase Church membership?

Shall Christian education provide general information at first and when individuals show an interest go into more depth?

The religious background, the family, the culture of these non-Church members must be given attention by the Church which includes these people in her Christian education programme. The attitudes of these Learners, the unfavourable treatment and sacrifices these people may be subjected to by their own people in the future as a result of their learning must not be lost sight of. We cannot expect the same results with non-Church members as with

Church members, but we should not ignore them because they are different.

I would like to illustrate this by experiences we have had in our Evangelical Secondary School in Asmara where we have Moslem students attending classes together with our Church members. Bible and Christianity instruction are taught together with other subjects as compulsory for all students. Many times we have found that Moslem students coming from strong Moslem families get higher marks in their Bible Studies than their Christian school fellows. Yet, during the school year, whenever there is an Islamic religious festival, most of these students want their holiday so as to worship in their mosques. The same situation is true with students of other faiths. Our Church sometimes wonders whether it is right to consent to these requests, but the students are, in spite of their Christian instruction, being permitted to have these contacts with their old faith. Force and insistence upon breaking with their family, traditions and religion may well lose these students completely.

We also have non-Church members in our Sunday Schools and Youth Associations. As pupils in these early years it is difficult to see any difference between them and those who are already Church members. But, later in life, their family background, their own religious influences, get mixed up with what they had learned in the Church schools, confusing them to the extent that they belong nowhere. Of course, there are some that do not fall into these difficulties — either the Christian education they have received has had no noticeable effect on them or it has caused them to break completely with the past. But these again are very few. Isn't this then the challenge to set a very clear aim and to design a different approach to Christian education for non-Church members?

We have now seen that we have two kinds of Learners: Church members on the one hand and non-Church members on the other hand. The task of the Church in her Christian education programme becomes a two-fold challenge. A double responsibility that should eventually merge into a single clear cut objective — "the winning of souls for Christ" — and not necessarily the increasing of Church membership.

Objectives of Christian Education.

As we have indicated the practical implementation of a Christian education programme must consider both the Church members and the non-Church members. So it is in stating "objectives" and we first consider the "objectives" in respect to Church members.

Christ's invitation to His believers is: "You will be witnesses for me in Jerusalem, in all of Judea and Samaria and to the ends of the Earth". This illustrates to us the Lord's desire for us to teach about Him starting right from our own spot. The first Learner we meet, starting from our own position or spot as a Church member, will most likely be another Church member — a little boy or girl in Primary and Sunday School, a youth in Secondary School or Youth Association, an adult in his own family, in his social life, church life and general living. Here we have the chance of teaching him step by step, using the right approaches, methods of Christian education considering age, interests, problems and life. We have the chance to have a continuous influence upon the Learner helping him to face the world, not escape from it, but at the same time to be able not to succumb to it.

Of course it is good to prepare these Learners to be active Church members, but this is not to be an end in itself. The life of the Learner should reflect much more than Church membership. The Learner's life should become, through his Christian educational experiences, a mirror of Christianity by which others may see themselves in him and learn from him.

But far too often our Christian education is a conservative matter resulting in a "Do not do this" emphasis. The Learner, whose life is expected to be patterned by such a philosophy, will find following such a negative objective very hard indeed. Why not stress the positive — "fight the good fight of faith" rather than warn the Learner and encourage him to escape from the fight. This positive objective must undergird the Christian education programme and teachers, pastors and all Church leaders should work together in this respect.

With the non-Church group of Learners the approach is different. Here the Learner is quite a stranger to Christian teachings — he is a "fresh" individual who can often accept the New Learning easily, providing it is presented carefully and with specific objectives in mind. The non-Church Learner is very much bound to his own religious background and any sign indicating the immediate necessity of a complete separation from his old religious thinking will create fear and hesitation.

How can Christian education then help such a Learner? What should the objectives be? It has been our observation on many occasions that when the objective becomes one of "conversion" from non-Church to Church membership it is unpractical and futile. Of course, preparing a non-Church member through Christian teaching to be part of The Church, to become an active member, is a desirable aim, but it should not be the only objective nor the primary objective. The primary objective should be to lead these Learners into a knowledge of Christ their Saviour that they may accept the gift of faith given to them through belief and to respond to it.

Steps needed to Realize these Objectives:

Here in Africa we have two different situations in respect to teaching religion in public schools: Some States permit this and some States do not permit this.

Where the first situation exists, the Church should take full advantage of the opportunity. Christian education which helps the individual to grow in grace and the knowledge of Jesus Christ should be offered without fear. These institutions should establish means of conduct based upon Christian ethical principles. Individuals should be helped and encouraged to cultivate the virtues of Christian stewardship in all its broadest implications and to arrive at a mature understanding and practice of their responsibilities for service and evangelism.

The Church has no excuse, the way is open, the State permits the Church to engage in Christian education. This permissiveness of the State is too often taken lightly by the Churches and less attention is paid to this task of the Church than would be the case if Christian Education

was prohibited. These Churches must change their attitudes and take full advantage of their freedom to teach or they may very well find this freedom denied them.

The Learner's life is governed by the learning he receives. The Learner should be taught the Word of God and through the understanding of it be convinced that Christian Education does lead individuals into changed lives. We also have the responsibility to teach that such changes are not meant to separate the Learner from his own society, culture and environment, but that his new life in Christ enables him to return to his own life and culture and to be a source of influence upon his society. We should not be afraid to teach that there will be conflicts between his newly acquired life and his own society and culture; it is necessary that this be taught, but he is a New Person with power given him from God enabling him to cope with these conflicts.

These are objectives to be achieved through Christian education. If these objectives are not realized what is the purpose of Christian education? But in order to achieve these objectives the Church must not hesitate in exploring new methods of carrying on Christian education in public schools as well as elsewhere.

Now, if the second situation — when the State does not permit the teaching of religion in public schools — prevails, the Church must reinforce its Christian education programme through the Sunday Schools, Youth Associations and through Christian literature. These activities must be so constructed as to be appealing to the individuals denied religious education in their formal schooling. The gap will be filled by these means; they serve as a link between public school, the Learner, and the Church.

The Learner needs to be made aware of the fact that his formal learning is incomplete without attention being paid to his spiritual needs. A wave of conviction to this effect should be continually created by the Sunday School, Youth Association, and Christian literature programmes. Through these, the individual may be helped to discover himself and to appreciate the power of the Word of God in his education and in his life. It is true that a Christian

education programme. well constructed and carried on in connection with the teaching of other subjects in a formal school situation might possibly produce better results, but this is true only in respect to the imparting of Christian knowledge. The daily opportunities to practice what is learned must be found outside of the classroom as well. The point being made here, however, is that regular attendance, well prepared lessons, tests, and so on, found in public schools are important, and where Christian education programmes in schools are not permitted it is necessary for the Church to see that its programme outside of the public schools is so constituted as to provide these necessary conditions.

It would also be helpful if the same Christian teachers who teach in the State public schools would be recruited, trained and encouraged to teach in the Sunday Schools, and to become involved in the Youth Associations and other Christian organizations. This would give the Learner the better feeling that he is being taught by a real teacher. Africa has a strong belief in a teacher. A good Christian teacher who is recognized as a State teacher is many times accepted by the Learner as an "ideal person". The effect of this is seen in many situations. The more the Church involves such people in the responsibility of sharing in its Christian education programme the more fully are the objectives reached.

Conclusion.

The Learner, whether a Church-member of not, whether a youth or adult, is continually searching for some super-natural power that can give him peace of mind, correct living, and a hope for the future. The Learner, turning here and there in search for this, is confronted with many philosophies and ideologies and with the inability to make the necessary discriminations. It is the responsibility of the Church through it Christian education programme to guide the Learner to maturity in these matters.

As Christians connected with the Church, we know that Christian education is the only way to achieve such ends. But many times we do not present a programme which is in fact the only way, but rather another possible way

to meeting the needs of the Learner. This confuses the objectives of Christian education in the life of the Learner.

The life of the Learner in any situation is influenced by either imposed learning or by teaching that gives the Learner a clear conviction of all its aspects. Imposed learning is never long lived as it is objectiveless. As soon as the Learner discovers this he tries to find an alternative to it.

The Church is learning this from experiences in Africa and it is learning that Christian education must first aim at a true conviction in the Learner. Christian education is not a mystery — it is a practical every day life experience. Every bit of Christian education should be connected with the life and living of the Learner so that the little children of whatever faith and condition see the practical value and application of their learning; so that the adult connects his learning with his personal living, with his family, with his business, with the society he lives in, with his traditions and with his nation. In short, the objectives of Christian education from the viewpoint of the Learner, should be to teach an individual to be aware of his Salvation while he lives where and as he is, not out of his present surroundings. It should be applicable to his daily life.

Note: Mr. Musa Aron was unfortunately unable to attend the Consultation. This paper was read by Mr. Fecadu Ghebresellassie.

Paper V

THE CHRISTIAN HEADMASTER AND TEACHER

Mr. Anza Amen Lema, Chairman, ELCT Commission on Education;
Headmaster, Ilboru Lutheran Secondary School.

From the outset I should like to make it clear that I shall not try to wrestle with the problem of defining the title of this paper; nor shall I attempt to consider here the Christian teacher as distinct and separate from the Christian headmaster. For basically, the teacher at the head of the classroom is more or less involved in the same task as the person who is headmaster of the larger, more complex school community. The calling of both the Christian teacher and headmaster, their opportunities, their responsibilities and their problems would seem to me to be fundamentally the same. It follows from this assertion therefore that whichever term I use at different times in this paper is meant to include the other.

I should like, first of all, to ask a few pertinent questions which I shall not attempt to answer, but which I think should be considered in our discussion. Is the Christian teacher, a teacher or a Christian first? Which ought to be uppermost in his mind — his duties as a teacher or his calling as a Christian? Is it misleading to try to make such a distinction within the individual? Rather, should we be looking in the Christian teacher for the sort of integrity which enables the individual to see his vocation as the expression of his Christian witness? Will the answers to these questions given by a Christian teacher in a church-related school be necessarily different from the answers of a Christian teacher in a state school? Should the attitudes of a Lutheran teacher and a teacher of another Christian denomination differ?

Within the Christian Church and especially the Lutheran Church, the calling of a teacher has always been held in high regard. Martin Luther, is said to have confessed thus: "If I could give up the preaching office and other matters, there is no office I should rather have than that of schoolmaster and teacher of the young. For I know that next to the preaching office this work is the most useful, the greatest and the best, and truly, I do not know which of the two is the best. For it is difficult to make old dogs tractable and old scoundrels pious, a task at which the preaching office labours and must often labour in vain; but the young trees are the more readily bent and reared, although also some of these break in the process." The person serving the Church as a teacher has, therefore, a call that is unique indeed. He is called upon to perform the functions of the public ministry on behalf of his fellow Christians within the Church. The Christian community puts into his hands the care of the young who are to grow up in the faith, to become active, intelligent and mature members of the Body of Christ. This nurture of the young is part of the pastoral ministry of the Church. Upon the teacher's faithful and imaginative discharge of his office depends much of the strength and vitality of the Church of the future. Jesus himself recognized the fundamental significance of building up the members of the Christian community. In the second part of his ministry he withdrew more and more from the crowded towns in order to spend more time in concentrated teaching of the twelve he had chosen to be his disciples and to carry on his ministry in the world. Slow they were to understand his teachings and to mature in the faith. Yet in the end, empowered by the Holy Spirit, these slow-learning disciples of his were to set the world of their day on fire.

In the twelfth chapter of his first letter to the Corinthian Church, St. Paul speaks of the ability to teach as one of the gifts of the Spirit, given to be used within the Christian community. The function of a Christian teacher within the Church, as St. Paul sees it, is second only to the office of apostle and prophet. In his letter to the Ephesians, he is even more emphatic. He places teachers alongside apostles, evangelists and pastors as those whose gifts are to be used "to equip God's people for work in his service, to the building up of the Body of Christ . . ." so that we may

all at last attain to "mature manhood measured by nothing less than the full stature of Christ." Luther links together pastors and teachers as the Christians' spiritual fathers. "Our parents" in Christ who "serve to the end that our hearts and consciences may be properly formed in us." Herein lies the justification for the Church establishing its own schools where these ideals can be most effectively pursued. Thus within the Christian community, the calling of a teacher, even if he is teaching English, Geography or Mathematics' is part of the ministry of building up the faithful; of developing people whose lives will prove to be salt to the tasteless world.

The Christian teacher in a state school, however, may have to see his calling in a different light depending upon many circumstances. He is most likely to find that he must fulfill his responsibilities as a teacher, not within the context of the Christian community but in the midst of the hostility or indifference of the world. In his day-to-day teaching he comes in contact with young people who may have no association with the church. He has perhaps a unique opportunity to make his pupils at least aware that there are more important values and ideals to live by, besides those accepted and approved by the world. Whether these young people are attracted or repelled by Christianity may depend to a great extent on the quality of the Christian teacher's life and their opinion of him. Teachers in this situation can also look to Jesus as the pattern and inspiration for their work. When the multitudes flocked to hear him, the heart of Jesus went out to them in compassion. He taught them of the true nature of God—not only in words that were simple, relevant and challenging to his listeners, but in deeds and actions that were the living fulfilment of his words. In a similar way, the Christian teacher within the non-church school is called into the Church's ministry of witnessing and serving those outside the Church, the pupils under his care. He is here expected to shine forth as a light amid the darkness of the world.

It must be stressed here that whether the Christian teacher is involved in the pastoral ministry within a church school or whether his chief function is witnessing and

serving within a state school, the qualities of character and attitudes of mind needed for his task are much the same. In the first place he cannot be a nominal Christian — the faith he professes must be expressed in his daily actions. Children are quick to perceive such discrepancies and despise all such insincerity. A Christian teacher's actions must be valid, important and sincere. They must conform to the Christian confession. His lessons must provide for the attainment of a wide range of general objectives of Christian growth. This includes plans designed for growth in Christian attitudes, appreciations, interests, ideals, virtues, conduct and habits as well as growth in knowledge, understanding and judgement. In other words, teaching is to be aimed at the heart, the will as well as the mind.

The Christian teacher must be mature in his faith, yet aware of how much he still falls short of his high calling in Jesus Christ. Only in this way will he have the authority necessary to teach others, and the humility to know that the true teacher, like Christ himself, is the servant of his pupils. Think "what loftiness of spirit, what wisdom and understanding" we see in Jesus. And yet in his attitude and dealing with others, he was above all "meek and lowly of heart."

The motives of the Christian teacher must be absolutely pure. As Francis Bacon put it, "no purpose or respect should move him to do his work well than simply the love of God and mankind." There is no room for the subtly selfish motive which looks to receive thanks from the pupils or expects to gain satisfaction from being acknowledged as a successful teacher. Such an attitude devalues the pupils to tools which the teacher manipulates for his own ends. The one goal of his life must be to be ever more fully obedient to God's will. To be true to his highest ideals he must often be indifferent either to the censure or praise of men. He needs to be strong to stand for the highest ethical and intellectual values — decency, objectivity, justice, freedom and goodwill. He must be prepared to work with others against evil whatever it is and wherever it is found to exist. Always he will encourage the love of truth, fair play and the spirit of goodwill.

Teaching at all levels must be appropriate to the needs and interests of the children. And yet though it must be geared to conscious needs and interests, it must also prompt and guide the child to recognize the value of his Christian faith and life.

I would not trust a teacher whose interest in children was merely professional. And yet it is essential for a Christian teacher as it is for any teacher to have professional skills and training. He must be able to make himself intelligible to his pupils. Without this skill no-one can teach. Furthermore he needs a genuine interest in and trained understanding of children. The basis for this must be the supreme value which Jesus placed on every aspect of the life of even the most insignificant child. The teacher therefore must be prepared to get to know every individual child; to recognize not only what he looks like physically, but to gain some insight into his mind and soul; to know something of his ideas and thought processes; to understand his fears and problems; to share his joys and sorrows; to acknowledge his wholeness and distinctiveness as a person and appreciate his need to find his true relationship to God.

The Christian teacher must have a clear idea of his aims. As he must make many decisions which are bound to affect the lives of his pupils, he has to be sensitive to their deepest needs. He must be able to think carefully about what he hopes his teaching may achieve in the lives of the young people under his care. St. Paul's idea of striving to attain to "mature manhood measured by nothing less than the stature of Christ" is one summing up of the ultimate aim of all Christian educators. It stresses the idea of the growth of the individual. As a Christian he believes that true completeness and fullness of life can be found only in Christ; that the individual will be eternally restless until he has come home to rest in God, his Father. It is the hope of the Christian teacher that many of his pupils will, of their own volition, acknowledge this publicly by choosing to become members of the Christian Church.

This conviction should lead the teacher to nurture very carefully the spiritual and character development of his pupils. But he should know that they will remain stunted

and deformed individuals if they are not given the chance to develop all the other powers of their being. Thus the physical, intellectual and emotional growth of every individual must be equally carefully fostered. The teacher should see his responsibility much like the gardener's — to provide the opportunity for the full growth of his tender plants — the pupils, He must know how to use the particular subjects he teaches to provide the most favourable soil and climate for the full growth of body, mind and soul of every child. He should also be able to make his pupils aware of the way God is at work in those subjects. To neglect this is to deny the children the chance to discover the sure anchorage to which they can turn when they are overwhelmed by the storms of life.

In their attempt to foster the personal growth of each child, schools today tend to neglect two important considerations. Too often education today is academic and theoretical only. By the time they leave school, students have absorbed at least some of the ideas and theories that were presented to them. But they have little or no chance to translate these ideas and thoughts into concrete actions. And yet within the wider life of community their education will be useless to them unless they are able to translate into practical useful actions, the beliefs and theories which they learnt at school. It is here perhaps that the example of the teacher can be of the utmost significance. If the young people can see in the every-day life and acts of their teacher, the practical embodiment of the ideas and beliefs he imparts to them in lessons, they will find it much easier to work to transform their own ideas into concrete realities.

In the second place I feel that schools all too frequently treat children as separate individuals whom they would like to develop as such. They fail to realize that the individual can exist only in the context of a community. How much opportunity is given in most schools for the individual to develop a sense of personal responsibility to the rest of the school community? At best this is limited to a select few at the top of the school, prefects, etc. But unless young people can live and work with others in their community, their education will largely be wasted. They may be true to their highest ideals and be able to

make wise, prudent decisions, but if they cannot work in co-operation with others, they will find all their efforts constantly frustrated. The Christian teacher's duty is to ensure that his teaching has an appropriate relationship to life and living. This calls for plans, that are timely, relevant, life-directed, realistic and rich in concrete application to life problems. They must be meaningful, interesting and challenging. They must also be Christ-centred. The essence of co-operation is sharing — the sharing of interests, of responsibilities, of work. If those who have gained a high level of education stand aloof from others in their community who may not have had the same educational opportunity, they will quickly lose the respect and confidence of their fellows. Thus they will miss a wonderful chance to find true fulfilment in serving their community.

Above all, however, the Christian teacher must have love. For him the quality of love is greater than faith. But it must be genuine Christ-like love, or else it will prove to be too brittle to withstand the assaults made on it. The strains and tensions which press upon the teacher in school and classroom are many. Only Christian love can give the teacher the capacity to be resilient and flexible as a green, growing branch which draws its life from the sap pulsing through it from the trunk. Without the life-giving sap of Christ's love, he is like a branch cut off from the tree's sap — dead, dry and brittle enough to snap under the least pressure. The Christian teacher has an inexhaustible source of life-giving sap from which to draw in giving love to the children he teaches. His capacity for receiving and giving this love is almost certainly his best witness to the presence and power of God in his life. He must be able to give this love regardless of the preliminary attitudes or the direct personal response of the children. The test of a Christian teacher or headmaster lies in the common situations where the natural man would quit helping children for lack of response, or would retaliate against youth for their misbehaviour or rebellion. St. Paul has summed it up well: "There is nothing 'this God-nourished love' cannot face; there is no limit to its faith, its hope and its endurance."

Such Christian love is shown most significantly in maintaining law and order within the school community.

The Christian headmaster must constantly uphold the highest standards of Christian living — of purity, honesty, justice and concern for others. In dealing with those individuals who fall short of these standards, he must try to work out God's purpose of salvation for sinful man, to offer something of the grace of God which he has himself accepted in Jesus Christ. The integrity and freedom of the offender must be respected; he must be re-assured of the teacher's love and concern for him as a person. Such an emphasis will not abolish punishment but will make it as constructive and purposeful as possible so that the offender is not condemned but rather he is restored as an accepted member of the community. The person who confesses that he can receive God's forgiveness for his own wrong-doings as he forgives those who offend him, is one to whom education of the young can safely be entrusted.

Such are some of the qualities and attitudes of mind that we would expect to find in the Christian teacher or headmaster, whether he is at work in a Church or a non-Church school. The problems and opportunities which arise in each situation will however be significantly different. I think it is worth looking at each in more detail.

Within the Church school the opportunities appear at least on the surface to be exciting and stimulating. But in practice the factors which seem to be continually breaking up the community are many. Every head of a Church school knows how difficult it is to get staff who are both good teachers and mature Christians. Often the inadequacies, the blind spots and the frailties, which even the most well-meaning Christians are subject to, can create tensions and crises which threaten to destroy the life and spirit of the school community which has been carefully tended and built up over long years. And yet the way such crises are handled is perhaps the best test of the depth and strength of faith of such a school community. Here much depends on the headmaster — his patience, his sense of humour and his Christian graces, which enable him to maintain good relationships with each member of his staff, to show a genuine interest in their problems; to accept, and as far as possible offset, their shortcomings.

There will, however, be times when the headmaster will be forced to choose between concern for the well-being of a single individual and concern for the community as a whole.

This balance must be very carefully guarded where there are non-Christians both on the staff and among the pupils. What they experience within the community life of the school and what they see in individuals, especially the headmaster and teachers, should be compellingly attractive, leading them closer to an acceptance of Christ. In this, actions will always speak louder than words. But there are dangers. On the one hand, the rights and freedom of non-believers to remain non-Christians must be respected. They must not feel that they are being pressurized into becoming Christians. Nor must they be allowed to feel that they are outcasts, with no place in the community. The headmaster and staff must show that the school is concerned for all regardless of their faith. Naturally there will be many occasions when the headmaster will identify himself publicly with the Christian community, when he acts out his Christian belief in worshipping and serving with the school congregation. He must also publicly recognize and respect the non-Christians as integral members of the school community.

Paradoxically, in a Church school the provision of regular services of worship and of a specific subject like Bible Knowledge or Christian Education can raise many problems. Worship and Christian Knowledge seem not only to be desirable but essential if the Church school is to justify its separate existence. On the other hand, we should ask ourselves whether or not these activities ought to be compulsory to Christian pupils. Is compulsion not against the whole spirit of Christianity? Does not God leave us free to accept or reject him? Ideally, of course, the worship of the school community should be so meaningful and relevant to the students that they take part willingly and enthusiastically. But too often the pattern of school worship is meaningless stereotype to the young people who are forced to attend it. In consequence they are determined to avoid such boredom when they have left school and are free to choose not to go to worship.

The danger of falling into a sterile set pattern of community activity is a very real one in a church school. It arises, I think, from a well-meaning desire to shield the young people from the dangers and temptations of the world by making the school community a well-knit society turned upon itself and completely divorced from the world. When these students leave school they are totally unprepared for the complexity of the world they are plunged into. They are bewildered by the widely different standards they find accepted, and the many voices trying to capture the allegiance of youth. As a result they are often driven into a rigid form of Christianity which never allows them to grow up into mature individuals or they slip gradually away to enjoy the delights of the world. If young people are to become mature in the Christian faith and not merely 'babes' in Christ, their faith must be challenged and stimulated by contact with the world, its problems and its tensions. The school should deliberately give students the chance to look honestly at both the best and the worst in this world. Furthermore, the teacher's active participation in the wider community should be an example to the students. Best of all, of course, where the young people themselves can be encouraged to take some active part in the community around the school, there is a vital opportunity for cross fertilization of high ideals and frustrating experiences. Jesus never tried to protect his disciples from the evil and suffering of the world; rather as he consciously exposed them to its worst side, he worked and prayed that they would be given the strength to overcome the world.

What does all this mean? It is the duty of the Christian teacher or headmaster to prepare the young for active and intelligent membership in the Church. It is quite obvious that the position of a Christian schoolmaster is of great importance within the Church of Christ, for the Church in appointing him commits part of the religious teaching to him. Thus the Christian teacher is engaged in the Christian training of the young. His work, like that of a pastor, is a branch of the ministry. But let me not confuse you. It is not meant here that in the strict sense of the word, the teacher is a pastor. Whereas the pastor has a congregation entrusted to his care, the Christian teacher has none. And yet he shares in the holy ministry. How do we differentiate

between the ministry and the pastorate? We must bear in mind the fact that the Ministry of the Word, in the biblical terms, has been instituted by God, whereas the various forms of this ministry have been left to the wisdom and free choice of the believers. Therefore the position of the Christian teacher is one of the forms of the overall ministry insitituted by God. The Christian teacher has been delegated the great responsibility of teaching the Gospel. This puts upon him a heavy responsibility for in so far as he has children under his spiritual care, he will be held accountable for the souls of his pupils just as God will hold the pastor accountable for all the souls of his congregation. He is a co-worker of the pastor and servant of the Word.

In his book *Von den Conciliis und Kirchen,* Martin Luther compares the church council and the school by saying; "Do you think that a preacher or schoolmaster has so lowly an office that it may not be compared to councils? If there were no pastors and school teachers, from what would they obtain people for councils? If there were no schools, where would we go for pastors? I speak of such schoolmasters as not only teach children and youth the arts, but bring them up in Christian doctrine and faithfully instill it; so also of such pastors as teach God's word faithfully and in its purity." He continues to speak of what the church school and the schoolmaster must do. "The school", he says, "must give the church persons whom we can appoint as apostles, evangelists and prophets, that is, preachers, pastors and rulers. In addition if the schoolmaster is God-fearing, and helps the boys to understand God's word and the true faith .... and brings them up in Christian discipline, then the schools are all young and eternal councils that do more good than many other great church councils."

In many church schools, headmasters especially are well aware of the tensions between Christianity and the world because of the conflicting demands made on them by the Church and the State. Here in Tanzania, for instance, a church school is one which was originally founded by the church but now receives most of its funds from the government. In theory, however, it is still managed by the Church. The headmaster of such a school is expected to serve both the Church and the Government. He is appointed

by the Board of Governors, the majority of whom are members of the foundation body — the Church. But he is not recognized until he has been approved by the Chief Education Officer of the Ministry of Education. He is promoted not by the Board of Governors or the Church Council but by the Chief Education Officer, under the same system as government-appointed teachers. There is nothing that the foundation body, the Church, can do to promote a teacher in a church school from one grade to another. Nor can they recommend that their hardworking teacher or headmaster be given an increment in salary. And yet the Church is supposedly the employer of the teachers in her schools.

This dual loyalty of a Christian headmaster or teacher is surely very confusing and at times irritating. Each authority has a definite claim on him and expects complete loyalty from him. He has to put on two faces, or two coats, to satisfy his two masters. Like the tongue between the teeth, he is pressed between the jaws of Church and Government.

Let me not give you the idea that there is antagonism between the State and the Church in Tanzania. There is nothing like that. The two live together on the very best terms that could be found anywhere. But it would be hypocrisy to say that they both see everything the same way. If this were the case, there would be no need for Church schools in Tanzania. There are things which the Church values, and should value more than the State. Within a Church school Christian values receive their proper emphasis; children grow up in the love and fear of God. The State has no objection to these noble ideas. However, it is not prepared to spend the taxes paid by the community as a whole on matters of personal religious conviction.

The State through the Ministry of Education expects the headmaster of the church school to serve the school in accordance with its regulations and priorities. The Church expects the same headmaster to be true to its traditions and values. The headmaster has to reconcile these demands in the best way he can. In executing his duties he is bound to please few and disappoint many.

As Jesus himself made clear, no one can serve two masters equally well. Yet if the Christian headmaster is convinced that his task of moulding the characters of the young people in his care is of the utmost importance, he will be prepared to accept the tensions created by this dual loyalty.

The opportunities and problems which the Christian teacher in a non-church school faces are, I think, rather different. On the surface he seems to have far less opportunity to achieve anything worthwhile. But just as the lamp seems to shine brightest in the darkest corner, so it may be that the witness of a Christian teacher's love and concern amidst the indifference of others with whom he works, is the more striking. The fundamental problem in this situation, I feel, stems from the sense of aloneness and isolation which can overwhelm the Christian teacher. He holds the same high ideals for fostering the full development of the individual child — body, mind and soul. He believes that Christian love must be the basis of all true education. But he finds that his aims and attitudes are in conflict with those which govern the school's administration and which are accepted by almost all his colleagues. In the larger state schools, a vast impersonal school organization, which takes little account either of the individual teacher or pupil, is enforced by methods of discipline which a Christian teacher may find abhorrent. He may find, too, that a basic conformity of the general pattern is demanded from every teacher. Thus the Christian teacher is left frustrated because the values, the methods and the approaches which he regards as fundamental to his Christian teaching are contradicted or squeezed out.

Alone, in the face of these difficulties, many have given up the attempt to be both a Christian and a teacher in the state school situation. They have resolved the tension by eliminating one side of the conflict. Perhaps they have gradually slipped into conformity with the school pattern, denying the distinctively Christian insights and values during school hours. Alternatively, they may transfer to a church school. Yet others have resolved the tension by adhering to a strict authoritarian pattern of Christianity. Such people tend to form within the school separate and distinct groups which look inward to their own life and

have little to do with those outside. This, too, tries to avoid one side of the dilemma, as well as intensifying the great temptation of the Christian in all hostile or indifferent environments — the temptation of spiritual pride and self-righteousness. As Jeffreys explains in 'Glaucon': "When you think that you have the truth and the other fellow has not, it is very hard not to feel superior. And if you manage to avoid feeling superior and cultivate Christian humility, it is very difficult not to pat yourself on the back for cultivating Christian humility."

I believe the Christian teacher in this situation is called to live as Christ lived. Our Lord accepted the fundamental tension and conflict, the inevitable failure and frustration; he lived as the Son of God in the midst of a hostile and indifferent world until he had achieved God's purpose, The Christian teacher in the state school must be prepared to accept the basic framework of the school's organization as the context in which he will try to live out his Christian faith. Wherever possible he will work quietly and tirelessly for reforms. In his dealings with individual pupils, his concern for them as people; in his relations with his colleagues, his readiness to cooperate and share freely with them, his Christian love and concern must shine through. no matter what it may cost him personally. He must always strive to show forth in his own life the highest ideals of the Christian life. Yet he must be tolerant of other attitudes and points of view among staff and students, never seeming to pass judgement on them. He will need to pray for humility to face the situation realistically, for love which can endure to the end, for the patience to accept what he cannot change, the courage to change what he can and the wisdom to know the difference.

No matter which situation he works in, the Christian teacher will do well to remember the reply Jesus gave to the question: "Who is the greatest in the Kingdom of Heaven?"

"I tell you this," He said, "unless you turn round and become like children, you will never enter the Kingdom of Heaven. Let a man humble himself till he is like this child and he will be the greatest in the Kingdom of Heaven. Whoever receives one such child in my name

receives me. But if a man is a cause of stumbling to one of these little ones who have faith in me, it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea."

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FINDINGS

In consideration of the content of the five major papers of this Consulation, of the reports submitted by the Discussion Groups of their deliberations in respect to each paper, of the Plenary reactions to these reports and the papers themselves, and of the responses made by the writers of the papers to these deliberations, the following Findings are recorded as a composite summary:

1.— Definition of Christian Education

The Consultation sees the involvement of the Church in education as a fulfillment of her mandate to be a serving and witnessing Church. Christian education is seen as

a) Church sponsored teaching aimed at Christian commitment and nurture;

b) the involvement of Christians in education through which involvement individuals are confronted, won, and nurtured in Christian faith.

The Consultation realizes that the definition and application of Christian education varies from time to time depending on local situations.

2.— Planning

The planning of educational objectives and programmes requires the serious attention of the Churches. When and where the independance of the Church in such planning is limited the Church should see to it that her share in the planning is effectively employed.

3.— Secularization

The Consultation recognizes the rapid trend towards secularization whereby the material, the scientific, and the worldly is taking predominance over the religious and spiritual. It becomes the responsibility of the Church to relate some aspects of this trend to the Divine Plan and to be seen as evidence of the abundant benevolence of God.

4.— Training Programmes

The Consultation recognizing the Christian teachers, pastors, and evangelists as front-line workers in the field of the Lord, strongly feels that continued counselling, training and encouragement are necessary for the effective carrying out of their Christian calling.

5.— Individual and Community

The Church's concern for individuals which is biblically based, does not exclude the concern for the community as evident in secular society. Such concern is also biblically justified.

6.— Aspects of Ineffectiveness of the Church's Ministry

The attention of the Churches is drawn to the fact that the rise of pseudo-Christians and sects, the loss of interest in faith among the educated elite, Christians, etc., are often evidences of weaknesses in the total ministry and follow-up work of the Church rather than separate spontaneous phenomena.

7.— Relations to Non-Christians

The Consultation recognizes that the Church respects the freedom of conscience of non-Christians, but at the same time she should remember her basic calling of witness and love to all.

8.— Qualities of a Christian Teacher

The Christian teacher should realize the sense of calling in the performance of his duty and carry out such duties with the clear awareness of being an ambassador of Christ.

RESOLUTIONS

Whereas this conference has been sponsored by the Commission on Education/Lutheran World Federation and is representative of the Lutheran Churches in Tanzania, Kenya, Ethiopia and Jordan, the following recommendations and resolutions are referred to the Commission on Education/ Lutheran World Federation and the Churches mentioned above for their consideration and implentation.

Resolved that:

1. We draw the attention of the Churches to the importance of developing general objectives for Christian education. Whereas the general objectives of the Church are constant and universal as they are based on God's Word, the general objectives for Christian education, while directed towards the purpose of the Church, may be different in various Churches since the educational ministry of the Churches needs to take into consideration the challenges, problems, and needs of the individual in society. They should include all of the individual's life from birth to death and take into consideration the differences that exist in various societies.

2. We call attention to the resolutions of the Third All Africa Lutheran Conference, which recommend "that the Churches seek the guidance of the Holy Spirit to discover to what extent these (educational) institutions are actually serving the Church in the fulfilment of her mission of Christian witness and service," and "that the Churches should seek to determine whether — in the Gospel proclamation — present institutions are best used as they are, or whether they need to be modified so as to cope with new challenges, or whether they should be disregarded in order that new institutions might take shape."

3. We affirm that Christian education is a continuing process throughout life whose purpose is to nurture the individual in God's Word in such a way that his faith is meaningful and relevant to life at all times, especially in times of rapid social change, and in such a way that it results in the individual glorifying God through service to the Lord, man, and society. It is recognized, however, that to nurture there must also be a proclamation of the Gospel. To this end Churches should develop a broad program of education using any and all agencies such as schools, Sunday Schools, youth work, vacation schools, released time programs, and so forth so long as they are usable for achieving the general objectives of the Churches in Christian education.

4. The Consultation recognizes that the challenge of secularized society is being increasingly felt in Eastern Africa, but in the context of rapid social change and the pluralism of religious claims rather than in the rejection of ideology or religious commitment. It urges all Churches to be alert to the challenges secularized society presents and to develop their educational program to meet the same. To this end continual attention should be given to ascertaining what the consequences of rapid social change are for each community.

5. The Consultation believes that the challenges of secularized society and rapid social change requires ecumenical cooperation in Christian education, and, therefore, encourages the Churches to develop such cooperation wherever and as much as possible.

6. There is urgent need for each Church to give consideration to the relationship between Church and State that should or may exist in education. To this end it should be borne in mind that the Christian's role in society should, as much as possible be conciliatory, and that loyalty to God does not mean neglect of nation building.

7. The Consultation strongly recommends that present training programs for pastors, evangelists and teachers be restructured so as to include more

theological instruction for teachers and more instruction in education for pastors and evangelists.

8. The Churches should consider it an urgent need to expand present training programs for laity so as to make them more aware of their responsibilities in the teaching ministry of the Church. To this end theological colleges, Bible Schools, spiritual retreats, vacation and refresher courses, women's and men's organizations and all other agencies that may be advisable should be used to their utmost.
9. The importance of the family in Christian education is to be strongly emphasized. Churches are requested to give major attention to developing educational and devotional programs for the home, particularly the parents.
10. The Churches are reminded of the need of members for devotional and educational literature which will supplement the educational programs of the Church.
11. The Consultation urges all Churches to prepare adequate curricula and materials for Christian education for all the educational agencies and programs of the Church. These curricula and materials should take into consideration not only the faith of the Church but also the limitations and life involvements of all students and teachers. In this respect the conference recognizes the curriculum development consultations and workshops held or about to be held in cooperation with the LWF Consultant on Christian Education and encourages maximum cooperation and involvement in the same.
12. Each Church either individually or together with others is strongly urged to hold consultations, seminars, and workshops on Christian education for the implementation of the resolutions of this Consultation.
13. The Consultation feels that a Newsletter on Christian Education is advisable for the Churches in Eastern Africa and requests the Evangelical Lutheran Church in Tanzania to take responsibility for publishing such a Newsletter if it should prove feasible. Each Church is requested to designate a contact person with whom this matter can be pursued.

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LIST OF PARTICIPANTS

1. Mr. Musa Aron
   Director of Literacy Campaign
   Evangelical Church of Eritrea
   P.O. Box 905
   Asmara, Ethiopia

2. Mr. Hailu Fantaye
   Assistant Headmaster of Junior Secondary School
   Ethiopian Evangelical Church — Mekane Yesus
   Swedish Evangelical Mission
   P.O. Box 1240
   Addis Ababa, Ethiopia

3. Rev. Ezra Gebremedhin
   Parish Pastor, Addis Ababa Mekane Yesus Church
   Ethiopian Evangelical Church — Mekane Yesus
   P.O. Box 1327
   Addis Ababa, Ethiopia

4. Rev. Tsehai Gebreselassie
   Parish Pastor
   Ethiopian Evangelical Church — Mekane Yesus
   P.O. Box 21
   Gondar, Ethiopia

5. Mr. Fecadu Ghebresellassie
   Chairman, Sunday School Committee
   Evangelical Church of Eritrea
   P.O. Box 905
   Asmara, Ethiopia

6. Dr. W. Kent Gilbert
   Chairman, LWF Commission on Education
   Executive Secretary, Board of Parish Education
   Lutheran Church in America
   2900 Queen Lane
   Philadelphia, Pennsylvania 19129, U.S.A.

7. Mr. Martin M. Hiza
   Education Secretary, Northeastern Diocese
   Evangelical Lutheran Church in Tanzania
   P.O. Box 10
   Lushoto, Tanzania

8. Mr. Yona S. Isingo
   Headmaster, Kititimo Upper Primary School
   Evangelical Lutheran Church in Tanzania
   P.O. Box 146
   Singida, Tanzania

9. Mr. Djaletta Jaffero
   Director, Yemissrach Dimts Literacy Campaign
   Ethiopian Evangelical Church — Mekane Yesus
   P.O. Box 755
   Addis Ababa, Ethiopia

10. Mr. Emmanuel B. Kibira
    Regional Education Officer, Coast Region
    Ministry of Education, Government of Tanzania
    Regional Education Office
    P.O. Box 1201
    Dar es Salaam, Tanzania

11. Most Rev. Joseph Kilasara
    Chairman, Education Committee, Tanzania Episcopal Conference
    Roman Catholic Church
    P.O. Box 903
    Moshi, Tanzania

12. Rev. Judah B.M. Kiwovele
    President, Southern Synod
    Evangelical Lutheran Church in Tanzania
    P.O. Box 97
    Njombe, Tanzania

13. Rev. Sebastian Kolowa
    Executive Secretary, Northeastern Diocese
    Evangelical Lutheran Church in Tanzania
    P.O. Box 10
    Lushoto, Tanzania

14. Rev. Dr. F. W. Künneth
Secretary, Commission on Education and Commission on Worship and Spiritual Life of the Lutheran World Federation
Evangelical Lutheran Church in Bavaria, Germany
150, route de Ferney
1211 Geneva 20, Switzerland

15. Mr. Anza Amen Lema
Headmaster, Lutheran Secondary School, Ilboru
Chairman, Commission on Education, ELCT
Evangelical Lutheran Church in Tanzania
P.O. Box 3014
Arusha, Tanzania

16. Rev. Wubishet Lemma
Parish Pastor
Lutheran Church — Bibletrue Friends
P.O. Box 5
Asella, Ethiopia

17. Mr. Johanssen Lutabingwa
Youth Secretary, Northwestern Diocese
Evangelical Lutheran Church in Tanzania
P.O. Box 98
Bukoba, Tanzania

18. Mr. G.J.J. Maeda
Executive Secretary, E.L.C.T.
Evangelical Lutheran Church in Tanzania
P.O. Box 412
Arusha, Tanzania

19. Mr. Amare Mamo
Director, Yemissrach Dimts Literature Programme
Ethiopian Evangelical Church — Mekane Yesus
P.O. Box 658
Addis Ababa, Ethiopia

20. Mr. Charles Maragia
Headmaster, Intermediate School
Lutheran Church of Kenya
P.O. Box 50
Kisii, Kenya

21. Mr. Andrew H. Masumba
Education Secretary General, Christian Council of Tanzania
Anglican Church
P.O. Box 2537
Dar es Salaam, Tanzania

22. Mr. Eliamani K. Meena
Assistant Chief Education Officer (Teacher Training)
Ministry of Education, Government of Tanzania
P.O. Box 9121
Dar es Salaam, Tanzania

23. Mr. Edward Mnyawami
Assistant Education Secretary, Southern Synod
Evangelical Lutheran Church in Tanzania
P.O. Box 188
Iringa, Tanzania

24. Rev. Seth G. Mnzava
Assistant Director, Christian Education Department, Northern Diocese
Evangelical Lutheran Church in Tanzania
P.O. Box 329
Moshi, Tanzania

25. Rev. Eliewaha E. Mshana
Principal, Lutheran Theological College
Evangelical Lutheran Church in Tanzania
P.O. Box 55
Usa River, Tanzania

26. Mr. Richard Mutembei
Administrative Secretary, Northwestern Diocese
Evangelical Lutheran Church in Tanzania
P.O. Box 98
Bukoba, Tanzania

27. Mr. Steere J. Mwenda
Education Secretary, Synod of Uzaramo—Uluguru
Evangelical Lutheran Church in Tanzania
P.O. Box 2540
Dar es Salaam, Tanzania

28. Mr. Joel Ngeiyamu
Education Secretary, Northwestern Diocese
Evangelical Lutheran Church in Tanzania
P.O. Box 298
Bukoba, Tanzania

29. Rev. Bassim Nijim
Parish Pastor
Evangelical Lutheran Church in Jordan
P.O. Box 162
Ramallah, Israel

30. Mr. Ragnar Norheim
Teacher, Ethiopian Evangelical College
Ethiopian Evangelical Church — Mekane Yesus
P.O. Box 2
Debre Zeit, Ethiopia

31. Mr. Asmelash Ogbamichael
Teacher
Lutheran Church of Eritrea
P.O. Box 99
Asmara, Ethiopia

32. Rev. Richard O. Olak
Parish Pastor
Lutheran Church of Kenya
Nyagowa L.C.K. Parish, P.O. Oyugis, Kasipul
S. Nyanza, Kenya

33. Rev. Fr. Brian O'Rourke
Tutor,
Morogoro Teachers' College
Roman Catholic Church — Tanzania Episcopal Conference
P.O. Box 640
Morogoro, Tanzania

34. Dr. H.G. Schaefer
Consultant on Christian Education, LWF/CWM
American Lutheran Church
P.O. Box 2496
Beirut, Lebanon

35. Mr. Abraham Shaidi
General Secretary, Northern Diocese
Evangelical Lutheran Church in Tanzania
P.O. Box 195
Moshi, Tanzania

36. Rev. Martin F. Shao
Student Pastor, Northern Diocese
Evangelical Lutheran Church in Tanzania
P.O. Box 633
Moshi, Tanzania

37. Miss Hanna-Karin Stark
Headmistress, Elementary School
Swedish Mission Koffale
Lutheran Church — Bibletrue Friends
P.O. Box 40
Shashemene, Ethiopia

38. Rev. Moses M. Tezura
Editor, Uhuru na Amani
Evangelical Lutheran Church in Tanzania
P.O. Box 25
Soni, Tanzania

39. Mr. Lucas Tluway
Education Secretary, Mbulu Synod
Evangelical Lutheran Church in Tanzania
P.O. Dongobesh, Mbulu, Tanzania

40. Mr. Leggese Wolde
Teacher
Ethiopian Evangelical Church — Mekane Yesus
c/o Norwegian Lutheran Mission
Dilla, Ethiopia

41. Mr. Jacob Woldecristos
President, Lutheran Youth Association
Lutheran Church of Eritrea
P.O. Box 99
Asmara, Ethiopia

42. Rev. Teklehaimanot Woldegiorgis
Parish Pastor and Assistant Director of Bible School
Ethiopian Evangelical Church — Mekane Yesus
P.O. Box 93
Dessie, Wollo — Ethiopia

Rt. Rev. Stefano R. Moshi
LWF, Executive Committee
Mkuu, Evangelical Lutheran Church in Tanzania
Bishop, ELCT Northern Diocese
P.O. Box 195
Moshi, Tanzania

Rev. Lars Johansson
Tutor, Lutheran Theological College — Makumira
Evangelical Lutheran Church in Tanzania
P.O. Box 55
Usa River, Tanzania

Rev. Dr. Raimo Harjula
Tutor, Lutheran Theological College — Makumira
Evangelical Lutheran Church in Tanzania
P.O. Box 55
Usa River, Tanzania

Mr. Allan J. Gottneid
Secretary for Christian Educational Research
Evangelical Lutheran Church in Tanzania
P.O. Box 412
Arusha, Tanzania

Miss Barbara Spengler
Secretary
Commission on Education
Evangelical Lutheran Church in Tanzania
P.O. Box 412
Arusha, Tanzania